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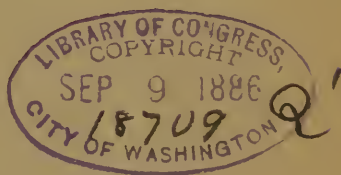
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A KEY
TO
TRUE RELIGION.

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By J. B. WOLFE.



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PREFACE.

That which has perplexed us most in the study of what is popularly known as "Theology," is the difficulty of understanding some of its more frequently employed and important terms. To read them has often loaded the memory with words without influencing the understanding. After considerable study and as much confusion we prayerfully turned almost wholly to The Great Lamp of Truth and soon ascertained that the Bible is its own best commentary. In securing its definition of *sin* we experienced a mental relief if not a spiritual benefit: it seemed to lead us into a new world of light and in it we discovered what we consider to be *A Key* which unlocks many hitherto mysteries of True Religion. As we employ it new beauties unfold to our mental vision, and the Divinity of Christianity and its adaptation to the moral and spiritual wants of the race are more manifest to us.

While thousands may observe what it reveals as the fundamental element of Christianity, none have employed it, so far as we have ascertained, in the explanation of the System of Spiritual Truth as taught in the Holy Scriptures, and, to some degree, given in this work.

We have endeavored to give proper credit to every author from whom we have quoted, but such is the

imperfection of recollection that we may have failed to do so. The quotations in some instances are lengthy, not that we fully endorse all that they contain, but because we desire,

1. To avoid garbled statements, which would only seem to corroborate positions assumed in this volume; and,

2. To show that the essential element of True Religion can be found in the fragmentary utterances of men of different Religious Denominations; and in others who, while assailing Christianity, unwittingly utter its fundamental truth.

It is not written for the scholarly critic, but for "the common people." We have not thought of producing a work that shall stand the test of literary criticism, nor one without defect in the eyes of "Theologians," but have striven to make plain such truths as may lead the sincere seeker for spiritual light into the knowledge and favor of God. Hoping and praying that they may be instrumental in bringing souls at last where all are light and love forever, we send these pages forth to the world.

AUTHOR.

A KEY TO TRUE RELIGION.

CHAPTER I.

PRELIMINARY STATEMENTS.

THERE is a key to every mystery whether of Nature, Providence or Grace, for He who created and governs the illimitable Universe, knows all things. With Him are the secrets of all mysteries, a knowledge of many of which He encourages us to seek. Nature has her mysteries, but many that once seemed to defy human investigation have gradually yielded to scientific research, and the Key to her wonders is being placed in human hands.

Providences often confound us. They move from a higher plane than we can see, but what are darkest to us are without shadow in the Divine mind. Could we behold them from a more elevated position than we now occupy, they would appear, not in the confusion of mystery, but in the light of heavenly wisdom. Now and then we receive that which makes plain what, in some of them, once seemed obscure. We shall sometime see clearly what is now observed through "a glass darkly."

Thus it is in Revelation: though it has given all along its history, sufficient light to lead the sinful and wretched into spiritual victories and joyful experiences, yet there has been much obscurity as well as revelation.

There is a necessity for a clearer understanding of Christian doctrine—for simple statements of its truths. This appears from

1. The Divine Creed given the race is formulated in the facts of the Bible, rather than in systematically arranged propositions, and men are directed to seek a knowledge of it. "Search the Scriptures," are words of the Divine Teacher that imply the necessity for a close, earnest, prayerful study in order to learn their teaching and to enjoy the experience they offer. They have a depth of beauty still unexplored by human eyes and a rich treasury for enjoyment in this world to which the heart has not yet attained. Herein Revelation presents a field for discovery as truly as does Nature.

2. The ambiguity of meaning in many of the terms employed in the teaching of Christianity.

(1.) The terms—

The words *sin*, *depravity*, *carnal mind*, *repentance*, *faith*, *new birth*, *sanctification*, *holiness* and others, while they should suggest clearly defined ideas to the mind, often present more of mystery. Nor do we find satisfactory statements of them in the discussions of Theology.

(2.) In the numerous statements by able religious teachers, some of which are as follows: "Can we shut our eyes to the fact that the religious opinions of mankind are in a state of flux? . . . The religion of Jesus has probably always suffered more from those who have misunderstood than from those who have opposed it. Of the multitudes who confess Christianity at this hour, how many have clear in their minds the cardinal distinction established by its Founder between 'born of the flesh,' and 'born of the Spirit.' " *

Respecting spirituality another says: "Unconsciously our modern thought separates it from everything definite and certain, considering it as lawless and capricious, in some sort a part of the mystic's reverie and the poet's dream. So long as this is so, the difficulty is increased of making progress between superstition on the one hand, and materialism on the other, into inclusive light and life. It must be taken from the realm of vagaries, and shown to be something capable of definite and scientific statement, not as a dogma, but as a law, a principle, before it can accomplish the full work for which our time is hungering. In other words, it must in some degree, as far as possible, in the nature of things, and yet always far enough for the comprehension of those spiritually inclined, *be stated in terms of the understanding.*" †

* Natural Law in the Spiritual World. † Ecce Spiritus.

Another says: "Sometimes when we consider the simplicity of the words of inspiration, and then remember how the Churches and the Ministry have wandered from the original sense of those words, and how the simplest terms of the Bible have grown into mysterious technicalities, producing almost endless disputations, we are astonished that so much of the essence of Christianity has been preserved, and that the truth is still ours, substantially as it was first delivered to the Church." *

Another: "Protestantism has ever been conscious of imperfections and weaknesses, making necessary some kind of siftings, modifications and re-statements that it may be purged from unreasonable and unscriptural features, from relics of Popery and mediæval civilization, to say nothing of the ages anterior." †

3. The condition of the masses.

We do not deny that Christianity is often accepted and its blessings enjoyed without attaining to its philosophy. It is well for thousands that their experience is more satisfactory than their knowledge of the Christian System or of Theological terms. But would not their experience and field of usefulness be enlarged by a clearer understanding of them? Would they not be better qualified to resist the sophistries and temptations of the world? Are not

* Aspects of Christian Experience.

† Problem of Religious Progress.

many confused and others in spiritual darkness for lack of clearer light? Does not such a want often result in superstition and fanaticism if not sin? All must acknowledge that simplicity of statement is necessary to the understanding by the masses in every department of human instruction, and in none more than in Christianity. Another reason, and one that should encourage an effort is:

4. It is possible.

It is as unnecessary as it is embarrassing to acknowledge that we are required to sustain a character, that, while "its nature is seen at once and intuitively by the mind, is incapable of definition."*

There are many things that come within our observation and into the experience of every-day life, the meaning of which we have no doubt. We express our ideas by words which the mind readily comprehends. If we say *tree*, the word is no sooner uttered than the mind calls up the picture of a *tree*, and thus it is with any word familiar to us.

This will equally apply to words expressive of the abstract. In the words: *Joy and sorrow, pleasure and pain, love and hate*, though abstract, yet there is no difficulty in understanding what is usually intended by them—no more difficulty than those expressive of the concrete though the mind forms no picture of them. We converse about our secular, social and political affairs with about equal intelli-

*The Divine Government.

bility, the one with the other, and there is no reason we should not converse with as much intelligibility about the doctrines, precepts and experience of the Bible. Yet it cannot be truthfully said that we always do so.

As persons professedly stand in the experience of faith and of the divine favor, we are inclined to ask: What difference in their present and former experiences? Wherein does the Christian differ in his experience from that of the sinners? What change if any has been wrought within him? How may it be obtained? What is the extent of its enjoyment? These are questions men have a right to ask, and the world to know, so far as words can intelligently convey them to the mind, to which revelation clearly responds and which Christian teachers should be able to give.

Too many are inclined to the belief that Christianity is something that can only be experienced but not intelligently defined—can be enjoyed but is incapable of definition. We are certainly not necessarily left to such confusion. True, it is experimental and not a *mere system of truth* for the intellect as Geology or Astronomy; true, it is the only religion that can satisfy the soul, yet it is a system of truth for the intellect and can be presented in terms of the understanding. The Scriptures are not given to conceal but to reveal, and where they state a doctrine, duty or experience is it not to enlighten

the understanding as well as to aid the heart? A Key that makes plain Christian doctrine and experience is cognizable and can be employed to dissipate doubt and advance the Redeemer's Kingdom among men. It must serve to explain the words,—*sin, depravity, faith, repentance, regeneration, new birth, sanctification, holiness* and kindred words, in their application to character and conduct. Revelation gives it, human hearts enjoy what is implied in its experience, and a word can convey an intelligent idea of it.

A BASILARY STATEMENT.

It is expressed in a word—Love. Love is all that is right in heart and most beautiful and blissful in life. It is the experience man ruined by sin, the condition of heart Jesus came to restore, and that which alone qualifies us to be partakers of the inheritance of the saints in light.

There is no more doubt about what is meant by the experience of love than there is of the word *tree*, and when love to God and man becomes the mainspring of any one's life that person experiences the religion of Christ—is a Christian.

“I'm apt to think, the man
That could surround the sum of all things and spy
The heart of God, and secrets of His empire,
Would speak *but love*; with him the brightest result,
Would change the hue of intermediate scenes,
And make *one thing* of all *theology*.”

CHAPTER II.

THE CORROBORATIVE TESTIMONY OF MEN, WIT- TINGLY AND UNWITTINGLY GIVEN.

“SOCIETY indeed has its great men and its little men,* as the earth has its mountains and its valleys. But the inequality of intellect, like the inequalities of the surface of our globe, bear so small a proportion to the mass that in calculating its great revolutions they may safely be neglected.

The sun illuminates the hills whilst it is still below the horizon, and truth is discovered by the highest minds a little before it becomes manifest to the multitude. This is the extent of their superiority. They are the first to catch and reflect a light which, without their assistance, must in a short time, be visible to those who lie far beneath them.”*

Religious teachers have for centuries sought a clearer explanation of true religion; and others, not professing a belief in Christianity, some of whom rejecting it, have endeavored to tell what it is. Their efforts have not been in vain, but like the oscillations of the disturbed needle, while they have been first on one side and then on the opposite side of truth, the polar brightness has now and then been

* Macauley.

revealed and they have caught scintillations and felt something of the glory of the guiding star.

Because man is a moral being he will have a religion of some kind, and his heart seeking an object on which to bestow affection and repose a restful confidence, indicate the only religion that can satisfy him.

Let us hear the testimony of men: "The meanest hut with love in it is fit for the gods, and a palace without love is a den fit for wild beasts. *That's my doctrine.*"* This has the appearance of a creed however much he may deny it, and when he declared that he desired no other religion than that of love, he recognized the central truth of Christian experience, but in deriding Christianity he shows either his misapprehension or willful misrepresentation of it.

In the declaration: "When I see written over the door of any church no other creed than love to God and man, I will become a member of that church," † is the expressed need of every heart. Had its distinguished author seen with clearer vision—from a little different observatory, he might have beheld it written with greater or less legibility over the door of every church in Christendom, however untenable the creed of some of the religious denominations. This is apparent from the following sentiments expressed by men prominent in the respective churches to which they have or do belong: "We

* R. G. Ingersoll.

† Abraham Lincoln.

read in the Gospel that the Jews often put questions to our dear Savior. Some questioned Him through malice to tempt and to ensnare Him in His speech; others questioned Him through curiosity; and others, through a sincere desire to know what they must believe and do, in order to be saved. Jesus answered all of them with admirable sweetness and charity. Thus one day, the Pharisees came to Him, and one of them, a doctor of the law, tempted Him saying: 'Master, which is the great commandment in the law?' Jesus answered and said unto him: 'Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength. This is the greatest and the first commandment. And the second is like to this: 'Thou shalt love thy neighbor as thyself.' . . . True love naturally tends to union with the object beloved. It is like a golden chain which binds together the hearts of those that love. Hence, he who loves, always desires the presence of the object of his love. Divine charity, also, establishes, between God and man, a communication of goods and a union of sentiments. . . . Behold, the great things which divine love affects! We are the sons of God, as the Holy Scriptures say: 'Ye are the sons of the living God.' In this divine adoption there are infused into the soul not only the grace, the charity and other gifts of the Holy Ghost, but the Holy Ghost Himself, who is the first, the un-

created Gift that God bestows on us. . . . But neither is this gift, great though it be, great enough for charity which God bears to us. God, in his immense charity for us, wishes to bestow greater things upon us, in order to raise us still higher in grace and in the participation of His divine nature. Hence He goes so far as to give *Himself* to us, in order to sanctify and adopt us in person. . . . From what has been said it is easy to see why charity is called the queen of all virtues. 'God is charity' says St. John (i. iv. 8.). 'He who abides in charity, abides in God, and God in him.' . . . Charity makes the just *strong*; it makes them triumph over their passions, over the most violent temptations and the greatest trials; it makes them *obedient*; they promptly follow the voice of God; it makes them pure; they love God only and love Him because He deserves to be loved on account of His most amiable, infinite perfections. Charity makes the just *ardent*; they wish to inflame all hearts and to see them consumed with divine love. Charity *ravishes* the soul of the just, so that they seem to be no longer occupied with earthly things, but with loving God alone. Charity makes the just *sigh* unceasingly; it fills their souls with evident desire to quit the earth in order to be united to God in heaven, and there to love Him with all their strength. . . . Charity is thus the queen of all virtues: it produces them, and brings them to perfection; it

embraces them all, directs them all to God, gives them all their supernatural dignity and value, and makes them truly deserving of an eternal reward.”*

“In Him (Christ) was the light of perfect love . . . It is the main and positive virtue of which self renunciation is but the negative side . . . What is God? ‘God is love.’ And is not this, of which we have been speaking, love; true, pure love! Deny it, and bear upon your head, the indignation of mankind. But admit it; and what do you admit? That God’s love is poured into human hearts. Yes, into human hearts! Oh! sad, sad—frail, erring, broken, are they often; yet God’s spirit is breathing through them; else were they despoiled, desolate, crushed; beyond recovery, beyond hope. It is the same spirit of love that enshrines the earth and enrobes the heavens with beauty; and if there were not an eye of love to see it, a heart of love to feel it, all nature would be the desolate abode of creatures as desolate. . . . Again, the entire social condition of humanity is a school. The ties of society affectingly teach us to love one another. A parent, a child, a husband or wife, or associate *without love*, is nothing but a cold marble image; or rather a machine, an annoyance, a something in the way to vex and pain us. The social relations not only teach love, but demand it. Show me a society no matter how intelligent, accomplished and refined, but where love is not; where

* Michael Muller, Roman Catholic.

there is ambition, jealousy and distrust, not simplicity, confidence and kindness; and you show me an unhappy society. All will complain of it. Its punctilious decorum, its polished insincerity, its threatening urbanity, give no satisfaction to any of its members. What is the difficulty? What does it mean? I answer, it wants love; and if it will not have that, it must suffer; and it ought to suffer.”*

“Purity of heart and life, Christ’s spirit of love toward God and man; this is all in all. This is only the essential thing. The church is important only as it ministers to this; and every church which so ministers is a good one, no matter how, when or where it grew up, no matter whether it worship on its knees or on its feet, or whether its ministers are ordained by pope, bishop, presbyter, or people; these are secondary things, and of no comparative moment. The church which opens on heaven is that and that only, in which the spirit of heaven dwells. If God be loved and Jesus Christ be welcomed to the soul, and His instructions be meekly and wisely heard and the solemn purpose grow up to do all duty amidst all conflict, sacrifice and temptation, then the true end of the church is answered.”†

“What shall I particularly strive for? To obtain a more tender and affectionate and consuming sense of the love of Christ to my soul. . . . The power of a

* Orville Dewey, D.D., Unitarian.

† W. E. Channing, D.D., Unitarian.

Christian's hope to keep him from fear, is in its being accompanied with the love of God shed abroad in his heart by the Holy Ghost. . . . Love is the master principle of religion." *

"Christ came not into the world to fill our heads with mere speculations, to kindle a fire of wrangling and contentious disputes amongst us, and to warm our spirits against one another with angry and peevish debates, while, in the meantime, our hearts remain all ice within towards God, and have not the least spark of true heavenly love to melt and thaw them. Christ came not to possess our brains with cold opinions, that send down a freezing and benumbing influence into our hearts. Christ was a master of the life, not of the school; and He is the best Christian whose heart beats with the purest pulse toward heaven, not he whose head spins the finest cobweb." †

"Love is the heart of religion, the fat of the offering; it is the grace which Christ inquires most after. 'Peter, lovest thou me?' Love makes our services acceptable, it is the musk that perfumes them. It is the queen of the graces, it outshines all the other, as the sun the lesser planets." ‡

"Love is the great instrument and engine of nature, the bond and cement of society, the spring and spirit of the Universe. It is that active, restless nature that must of necessity exert itself; and

* Bishop McIlvane, Episcopal. † Cudworth.

‡ Bishop R. Watson, Episcopal.

like fire, to which it is so often compared, it is not a free agent to choose whether it will heat or no, but it streams forth by natural results and unavoidable emanations. So that it will fasten upon an inferior, unsuitable object rather than none at all. The soul may sooner leave off the body to subsist than to live; and like the vine, it withers and dies if it has nothing to embrace. Now this affection, in the state of innocence, was happily pitched upon its right object; it flamed up in direct fervours of devotion to God, and in collateral emissions of charity to its neighbor." *

"God has, in the ordinances of creation, made it natural for children to love their parents, and for parents to love their children. And such, moreover, is the origin and foundation of natural and moral institutions. And hence it is obvious, that no moral precept could have been so perfect a test of man's loyalty to God as was the positive precept which was originally given Adam for this purpose. The parent and the child, the husband and the wife, the king and the subject, might have mutually loved each other, and nevertheless, been at heart disloyal to their Creator. But the *spirit* of disloyalty cherished in the heart will as certainly lead to man's condemnation and final ruin as will the open and overt transgression of any law, whether it be moral or positive. . . . Why should beings who have been

* South.

so constituted as to love that which is lovely, and hate that only which is hateful, ever cherish in their hearts enmity to One who is Himself the very essence of all that is lovely and beautiful in the Universe! . . . There is no neutral ground here. It is either loyalty or disloyalty; it is either obedience or disobedience; it is either love or it is hatred. . . . Previous to man's sin he loved God with all his heart and soul and mind and strength. But no sooner did he transgress the commandments of his Maker than his heart was filled with enmity. . . . But 'woe unto him who is at enmity with his Maker.' To such a one earth has no happiness, and Heaven itself has none. . . . Ah, yes; the flames of torment must be extinguished in the soul, the feeling of enmity must be taken away from the human heart, and the heart must be filled with love and peace and joy, before man can be made happy in any part of the universe."*

"There is a tacit comparison of these two commandments (Matt. 22: 37-40) to a hook in the wall on which are hung all the books of the law and the prophets. As the hook supports all, so to keep these commandments is to do all that is required by the Scriptures. He who loves God as required will keep all of God's commandments, and he who loves his neighbors fulfill every obligation to his neighbor."†

* R. Milligan, Christian.

† J. W. McGarvey, Christian.

“God’s nature is love, and His perfections form a unity. The knowledge of them produces love and unity in all those who receive a full renovating impression of them in the Gospel.” *

“So then the Christian life begins with love to God though Christ, developes itself in love for the neighbor, and is consumated in the perfection of this two-fold love. Surely religion justly bears the beautiful name which is sometimes given it, the name of *the religion of love*.

“May the weight of selfishness and ambition, of cold indifference to the neighbor’s weal, and of bitter hatred toward those who injure us, more and more vanish from our heart, and love to God and our brethren gain a stronger and stronger sway within us, so that we also, when ere long the kingdom of love appears in its consumation, may be found worthy to share its glory.” †

“Of love in general,” Swedenborg says:

“1. Man’s very life is love; and such as the love is, such is the life; yes, such is the whole man. But it is the dominant, or reigning love, which makes the man. This love has many loves subordinate to it, which are derivations. Their appearance is under another aspect; but yet every one of them is in the dominant love, and with it they make one kingdom. The dominant love is as their king and head; it

* Alexander Campbell, Christian. Bap. Vol. 2, p. 163.

† Julius Muller, D D., Lutheran.

directs them ; and through them as through mediate ends it regards and attains its own end, which is the primary and the ultimate of all ; and this both directly and indirectly. 2. That which is of the dominant love, is what is loved above all things. What a man loves above all things is continually present in his thought, because it is in his will and it makes his veriest life. For example, one who loves wealth above all things, whether money or possessions, is continually considering in his mind how he may procure it, rejoices inmosty when he acquires it, inmosty grieves when he loses it, his heart is in it. He who loves himself above all things is mindful of himself in every thing; he thinks of himself, speaks of himself, acts for the sake of himself ; for his life is life of self. 3. A man has for an end that which he loves above all things ; this he regards in all things and in every single thing. It is his will like the latent flow of a river which sweeps along and bears him away even when he is acting in some other way, for it is that which animates him. Such is that which one man searches out in another, and also sees ; and by it he either leads him or acts with him. 4. A man is wholly such as the dominant principle of his life is ; by this he is distinguished from others ; according to this his heaven is made, if he is good, and his hell, if he is evil ; it is his very will, his proprium, and his nature, for it is the very *esse* of his life. This cannot be changed

after death for it is the man himself. 5. All that gives enjoyment, satisfaction and happiness to any one, comes to him from his ruling love and according to it. For a man calls that which he loves enjoyment, because he feels it; but that which he thinks and does not love, he may also call enjoyment, but it is not the enjoyment of his life. The love's enjoyment is what is good to a man, but the undelightful is what to him is evil. 6. There are two loves from which, as from their very fountains, all goods and truths exists; and these are two loves from which all evils and falsities exist. The two loves from which are all goods and truths, are love to the Lord and love towards the neighbor; but the two loves from which are all evils and falsities, are the love of self and the love of the world. The two latter when they are predominant, are wholly opposed to the former. 7. The two loves from which all goods and truths are, which, as was said, are love to the Lord and love towards the neighbor, make heaven with man, for they reign in heaven; and because they make heaven with man; they also make the church with him. The two loves from which all evils and falsities are, which, as was said, are the love of self and the love of the world, make hell with men; for they reign in hell; consequently also they destroy the church with him. 8. The two loves from which are all goods and truths, which, as was said, are the loves of heaven, open and form the

internal spiritual man, for they reside there ; but the two loves from which are all evils and falsities, which, as was said, are the loves of hell, when they are predominant close and destroy the internal spirirtual man, and cause the man to be natural and sensual according to the quantity and quality of their dominion.” *

“ We are constituted with affections, of which we can no more divest ourselves than of our skin. Be the object which we love noble or base, good or bad, generous or selfish, holy or sinful, belonging to earth or heaven, some object we must love. It were as easy for a man to live without breathing, as to live without loving. It is not more natural for fire to burn, or light to shine, than man to love. And the commandment, ‘ Love not the world, neither the things that are in the world,’ had been utterly impracticable, and impossible, save in conjunction with that other commandment, ‘ Thou shalt love the Lord thy God with all thy heart, and soul and mind.’ It is with man’s soul as with the plant which is creeping on the earth; to upbraid it for its baseness, to reproach it for the mean objects around which its tendrils are entwined, will never make it stand erect ; you can not raise it unless you present some lofty object to which it may cling. It is with our hearts as with vessels ; you cannot empty them of one element without admitting or substituting another in its place. . . .

* The Christian Religion.

“This is the divine process and science of the Gospel . . . in substituting the love of Christ for the love of sin, in giving us an object to love, it meets our constitution and satisfies the strongest cravings of our nature.” *

“We see from a consideration of this subject, that the want of love to God is the corrupt fountain from which all other sins, as so many streams, flow. The first sin, and every other sin, have had their source in this defect. All evil actions, even the worst, may be traced up to this corrupt source. As the sum of obedience was love, so the germ of all sin is the defect of this holy principle. And where the defect is total, there is total depravity. From this subject Christians may learn how much iniquity still remains in their hearts. Just so far as you come short of loving God with all the heart, soul, mind and strength, just so far are your hearts evil in the sight of God.” †

“And yet more, since we are creatures, endowed with will, and the power of choice, we never can be completely happy, unless we act as we choose; that is, unless we obey because we love to obey. Hence, from the elements of our constitution, it is evident, we can be happy on no other principles than those of perfect obedience to God, and obedience emanating from and pervaded by love.” The

* Thomas Guthrie, D.D., Presbyterian.

† Archibald Alexander, D.D., Pres.

same author speaking of "The Moral Dignity of Missions" says: "Contemplate the benevolence of these means. In practice, the precepts of the Gospel may be summed up in the single command, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.' We expect to teach one man obedience to this command, and that he will feel obliged to teach his neighbor, who will feel obliged to teach others, who are again to become teachers, until the whole world shall be peopled with one family of brethren. Animosity is to be done away, by inculcating universally the obligation of love."*

"Is there a word in any language invested with such attractiveness as love? And this is Christianity, whether objectively or subjectively viewed. The New Testament is adorned with its beauty and redolent with its fragrance. God is love. Christ is love. Heaven is love. So is religion."†

"Every thing tires but love. Prophecies fail, tongues cease, love alone is immortal. The monarchy of Christ was founded upon the heart, upon love, and therefore with a consistency which is too profound to be accidental he had compassion upon all who trustfully invoked his power. . . . Two settled and unchangeable principles thus came up as including the idea of the church-love to Christ and

*Francis Wayland, D.D., Baptist.

†John Angel James, Congregational.

love to man. Whoever has experienced this love is in Christ's Kingdom a living member; he hath eternal life." *

"The all purifying passion must, it is plain, be a passion for individuals. Let us imagine, then, a love for every human being. This answers the conditions of the problem to the extent, that he who loves everybody will of course willingly injure nobody, that is, will not commit sin. And if, leaving conjecture, we turn again to Christ's discourses, we find him, as it appears, mentioning this very passion as the essence of all legislation, or what we called above the law making power in man. The great commandment of the law, he says, is to love God with all your heart, and your neighbor as yourself, and the maxim for practice corresponding to this law of feeling is 'Do unto others as you would that they should do to you.' " †

"It is the design of Christianity to make of the human race one universal brotherhood; and the solvent that is to fuse all walls of partition, the fire that is to melt all weapons of oppression, is the love of God. *For, this commandment have we from Him that he who loveth God, loveth his brother also.* Loving thus, we shall fulfill all righteousness. The whole law of God is summed up in this, by Christ Himself, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy

* *Ecce Deus.*

† *Ecce Homo.*

mind. This is the first and the great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself.' That is to say, if we love God, we shall do all things else laid down by God's prophets. All good deeds will spring from this root, as the plant from the seed. There is one word, and but one, in which all the law is contained ; and that word is *Love*." *

“This is the subject of the greatest importance, and should be well understood, as our Lord shows that the whole of *true religion* is comprised in thus loving God and our neighbor. . . . The love of our neighbor springs from the love of God as its source ; it is found in the love of God as its *principle, pattern and end* ; and the love of God is found in the love of our neighbor, as its effect, representation and infallible *mark*. This love of our neighbor is a love of *equity, charity, succor and benevolence*. We owe to our neighbor what we have a right to expect from him. ‘Do unto all men as you would they should do unto you,’ is a positive command of our blessed Savior. By this rule, therefore, we should *speak, think and write*, concerning every soul of man ; put the best construction upon all the words and actions of our neighbor that they can possibly bear. By this rule we are taught to bear with, love, and forgive him ; to rejoice in his felicity, mourn in his adversity, desire and delight in his prosperity, and

* John McClintock, D.D., Methodist Episcopal.

promote it to the utmost of our power; instruct his ignorance, help him in his weakness; and risk even our life for his sake, and for the public good. In a word, we must do everything in our power, through all the possible varieties of circumstances for our neighbors, which we would wish them to do for us, were our stations *reversed*."

"This is the religion of Jesus! How happy would society be, were these two plain, rational precepts properly observed! *Love Me and love thy fellows!* Be unutterably happy in Me, and be in perfect peace, unanimity, and love among yourselves. Great Fountain and Dispenser of love! fill thy creation with this sacred principle, for His sake who died for the salvation of mankind!" *

"What is religion then? It is easy to answer if we consult the oracles of God. According to these, it lies in one single point: it is neither more nor less than love: it is the love which is the fulfilling of the law, the end of the commandment. Religion is the love of God and our neighbor: that is, every man under heaven. This love, ruling the whole life, animating all our tempers and passions, directing all our thoughts, words and actions, is 'pure religion and undefiled.' . . . By religion I mean the love of God and man filling the heart and governing the life. The sure effect of this is, the uniform practice of justice, mercy and truth. This is the very

* Adam Clark, D.D., LL.D.

essence of it; the height and depth of religion, detached from this or that opinion and from all particular modes of worship.” *

In these quotations we have the testimony of Christians of many denominations widely differing in some respects, but concurring in what true religion is, and the manifest need of the world. We could go through the whole number of denominations if we had space in this volume, and give quotations from all of them as specifically teaching and as fully endorsing as these here given, that true religion is love to God and man. To the testimony of Christians of different denominations we have added that of a champion skeptic and, also, that of a man of the world, whose name is fragrant with blessed memories to us all; and they have only corroborated the testimony of the Churches and what thousands more, outside of any denomination, would do here, could we give them space. It is but *one expression* of a *universally felt want*—an Object to love that shall satisfy the heart and regulate it in all of its relations. Pertinent to this Dr. Leonard W. Bacon says: “Have you ever pondered that dark mystery of human nature, the origin of the frightful idolatries of India? It seems to be proven that they have their beginning, not through development from some form of fetichism, baser and coarser still, but by degradation from the most refined and abstract

* John Wesley.

speculations on the infinity, the spirituality and the immortality of God: the fact is one that blocks the way of recent science in some of its most interesting tendencies. No subtler metaphysics is taught to-day in the lecture-rooms of Cambridge and New Haven than was taught long centuries ago by Hindoo savages, who enthroned their divinity in everlasting, impassive, repose, far beyond the reach of affection, sympathy or prayer, until the needy millions cried out, stifling, famishing, 'Give us a God to love, to worship, to pray to!' and for lack of answer betook them to the forest, or the quarry, or the mine, to the carver, and the smith, and made them gods that were no gods. So little can argument of philosophy hold us back, you and me, at such a time as this, when the stress of life comes down upon us, and the cravings of the soul grow strong."

Thus it is with much of "the metaphysical disquisitions and endless technicalities"* of not a few religious teachers, of the present day: they are sending many weary, sin-burdened and grief-stricken hearts away from Him Who is *Love*—away from Him who has sent His Son and commissioned His ministers to invite them to Him—away from Him Who only can lift their burdens and disperse their griefs—away from Him Who only can satisfy their souls—away from the Infinite Ocean of Blessedness into the cold and sterile region of philosophic and

* Aspects of Christian Experience.

scientific investigation often so-called—into doubt, darkness and death.

Man, constituted as he is, will love something, and his life ascends here into kindred felicities to heaven, or descends into kindred miseries to hell, according to the object on which he bestows supreme affection.

“The babe, nestling in its mother’s breast, learns first of all to recognize the eye that beams on it with the truest, deepest love. The growing boy has not lost that first and purest feeling, before the early passion of the youth goes out to seek a home in some warm bosom palpitating with the same tender emotion. And when that dream is over, the mature man seeks in home and family a center of love—and wretched indeed, is he who does not find it there! And when the strife of life is nearly over, and other passions have been hushed to rest, the gray-haired sire pours out his heart anew upon the little prattlers that surround the hearth of his children, and finds, in their fresh and undeceiving affection, a new well-spring of enjoyment, gushing up amid the arid desert of old age.”* But oh, what an inexhaustable Fountain of enjoyment—a well-spring, full, perennial and all-satisfying in Jesus Christ our Lord!

* Orville Dewey, D.D.

CHAPTER III.

THE SUBJECT ANALYTICALLY CONSIDERED.

TRUTH stands investigation from whatever angle of vision it may be observed. In an analytical consideration of the subject let us inquire—

1. In which nature of ours does moral evil exist? This is a vastly important question. It lies at the foundation of all correct notions of Christian life and the scheme for man's spiritual recovery, as the remedy must correspond with the nature of the disease.

(1) Some say that sin has its source in the flesh—is a physical difficulty.

If this be true, the remedy would be a symmetrical, healthful physical organism. Whatever relation the body may sustain to moral character and conduct, if the assumption were true that sin emanates from the body, then the more robust, well developed and healthful would be the more morally upright and pious. But this is not true. The history of men and nations shows that lions in body have not unfrequently been lions in vice. If sin emanates from the flesh, how can we explain the well known fact that those who excel in physical vigor and development are inferior in virtue to those less

robust? The antedeluvian world furnishes us a lesson in point here: "There were giants in the earth in those days ; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of the heart was only evil continually." *

Men's piety does not depend upon their health, nor do they necessarily become vicious as they become older and more feeble. This is seen in the observations of every day life, and the Psalmist expresses the experience of thousands in the words, "Before I was afflicted, I went astray ; but now have I kept thy word." †

There can be no explanation of this except sin emanate from a different region of our nature than the flesh.

The body may be a medium of temptation and present occasion for sin; but the fact that the most heinous sins, such as anger, malice and murder are destitute of any sensuous impulse shows that the root of sin cannot be in it. Neither could we account for vice in devils, if it were true that its source is in the flesh, they being spirit, for "a spirit hath not flesh and bones." ‡ Christianity is not indifferent to the body, but instructs us to put away

* Gen. 6: 4, 5.

† Ps. 119: 67.

‡ Luke 24: 39.

all filthiness of the flesh,* and care for it as the temple of the Holy Ghost. †

(2) If, as others say, sin is the result of ignorance, that it has its source in the intellect, then the remedy would be knowledge. An intellectual difficulty requires an intellectual remedy. This notion prevailed in the philosophies of the ancient Greeks and is entertained by skeptical thinkers of the present. To them the Gospel is foolishness for it presents a different remedy.

If sin is an intellectual difficulty, then as men advance in intellectuality they become more virtuous. Unnumbered examples prove this false. Thousands of this class have been dissipated, licentious, covetous and cruel, and stars of the first intellectual magnitude have gone down into the quagmires of moral degradation and ruin. "It was an easy thing for Lord Byron to be a great poet; it was merely indulging his nature; he was an eagle, and must fly; but to have curbed his willful humor, soothed his fretful discontent, and learned to behave like a reasonable being and a gentleman, that was a difficult matter, which he does not seem ever seriously to have attempted." ‡

Edgar A. Poe was a man of intelligence and poetical genius, but was dissipated and in many things unscrupulous. In all grades of intellectual rank there are men of a like character. The golden

* Cor. 7:1. † Cor. 6:19. ‡ Prof. Blackie's Self Culture.

age of Roman literature, art and science was an age of great moral darkness and sin. Under the advanced state of intellectuality men gradually grew worse, and when ancient civilization had reached its culmination, men had fallen into the depths of moral degradation. If a want of intellectuality is the source of vice, how can we explain the great moral dissimilarity between persons of a like mental discipline ; or how sometimes the intellectually superior are the morally inferior ? It cannot be explained except on the supposition that sin is not the result of ignorance.

Knowledge does not necessarily produce piety, "Because that, when they knew God, they glorified Him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened." *

Here is perhaps the mistake of thousands who profess the faith of Christianity. Because they have considerable knowledge of its teachings, recognize its divinity and are connected with some body of Christians, they esteem themselves pious, while their disposition and conduct contradict it every day. With all their intellectual attainments, even of theology, their righteousness may not exceed the righteousness of the Scribes and Pharisees. †

One of the most radical errors on this line is given by Carlyle: "If the devil were passing through my

* Romans 1:21. † Matthew 5:20.

country, and he applied to me for any truth or fact of the universe, I should wish to give it to him. He is less a devil, knowing that three and three are six than if he didn't know it; a light spark, though of the faintest, is in this fact; if he knew facts enough, continuous light would dawn on him; he would (to his amazement) understand what the universe is, on what principles it conducts itself, and would cease to be a devil." According to this, if we could secure the devil a start in mathematical knowledge we should be encouraged to believe that by further instruction in that science he would become a saint. The devil is not so circumscribed in his information of the affairs of the universe, but with it all he is the devil still.

By this we do not mean that moral virtue and intellectual progress are enemies. Intellect has its better and more permanent stimulus under its influence. The Great Institutions of Learning, both in Europe and America, show the salutary effect of Christianity in the educational interests of men; and the original discoveries in science and the great explorations in the world, the relation Christianity sustains to the progress of thought and of civilization.

The fact that the Creator has endowed us with intellectual faculties and surrounded us with vast resources of information, is evidence that He designs our progress in knowledge.

A lack of intellectual culture may limit one's

influence, but cannot determine his moral character.

If sin has its source, neither in the flesh nor intellect, then it must have it in—

(3) The heart—the affectional nature.

This will appear more clearly in the further investigation of the subject elsewhere in this work.

We may here profitably observe that moral accountability is essential to the constitution of every created intelligence. It is a blessed revelation, that “God is love.” To create an intelligent being otherwise than with the power to love him would be contrary to the divine nature. Freedom of the moral power is essential to the existence of love. The power to love necessarily involves the power not to love. Coercive love is a contradiction of terms—it cannot be in the nature of the case. We behold man thus invested with this God-given freedom and moved by this highest motive. In the exercise of this freedom he went in opposition to truth, hence falsehood; to virtue, hence vice. An essential faculty moving toward a legitimate object may become sinful in moving in an illegitimate way, and the misuse of this essential power of every intelligence is the origin of sin among both angels and men—a self-imposed experiment at first, ending in an awful catastrophe.

Let us inquire—

2. What is Sin? In its definition we shall see more clearly from which nature it springs.

The Scriptures define sin to be “the transgression of the law.”* This alone would give us but little light, but the Bible, as the Divine Revelation of spiritual things, must furnish us a complete explanation of so fundamental a question.

The Divine Teacher tells us what “the law” is, and in His explanation of it we can see what sin is. It is given in answer to the Scribe’s question: “Which is the great commandment in *the law*?” The answer: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength. This is the first and the great commandment. The second is like unto it: Love thy neighbor as thyself. Upon these two hang all *the law* and the prophets.”† In the first He embraces all that is contained on the first table of the law—*love to God*; and in the second, all that is on the second table of the law—*love to man*. As a hook in the wall supported the manuscript of the law and the prophets, so upon the love of God and the neighbor hang both. St. Paul says: “Love is the fulfilling of the law”‡ and when Christ adds,—“the prophets,” He teaches that it is all the Gospel produces in character and conduct.

Whatever may be the requirement of the commandment, its essence is love. For instance: “Thou shalt have no other gods before me—Thou shalt not take the name of the Lord thy God in vain,” in an

* 1 John 3:4.

† Matt. 22:40.

‡ Rom. 13:10.

outer way, may seem to contain a spirit of tyranny; but a more careful observation will see in them true benevolence. Why not have any other gods before Him? Why not take His name in vain? Because we are to love Him. Take the second table: "Thou shalt not steal—Thou shalt not kill." Why? Because we are to love our neighbor. If the law is love to God and man, and sin is "the transgression of the law," then sin as an act is the doing anything contrary to the love of God or man. In this we have a Scriptural, and, as we shall see, a philosophical explanation of sin.

3. What is a sinful state? The state must correspond in character to sin as an act, and upon examination we find them "blood-kin" as parent and child.

What is the state of heart from which sin springs? It is Scripturally termed "the carnal mind," which St Paul instructs us, "is enmity against God—not subject to *the law*."* When we remember that "God is love," that *the law* is a transcript of His mind, it is not difficult to see that the carnal mind is enmity against Him, is not subject to His law. The declaration, "Neither indeed can be" is as philosophical as it is biblical—enmity cannot harmonize with love—the one will destroy the other. Pertinent to this is the subject of moral depravity. Moral depravity does not consist in the destruction

* Rom. 8:7.

of any of the moral faculties any more than physical depravity is the destruction of any members of the body. Man has the same bodily structure Adam had in his primitive uprightness : head, trunk, upper and lower extremities. Intellectual depravity is not the extinction of any of the intellectual faculties; man has perception, reflection, memory, imagination, and all, so far as we know, that existed in the progenitor of the race. Now, does moral depravity consist in the destruction of any of the moral faculties? "Depravity" does not mean extinction, but is formed of *de* and *pravitas* which signify *crookedness*, *perverseness*. As by physical depravity the body is enfeebled, subject to disease, decay and death ; and by intellectual depravity the intellect is enervated and turned from its proper channels of thought, so by moral depravity the affectional nature is perverted. Total depravity, if it mean anything, signifies that body, soul and spirit are depraved; or, that independent of divine grace, man is wholly turned away from the true God. The terms, however, are so ambiguous that they should not be employed.

Man's moral depravity is a state in which he becomes more and more degenerate and of which we see melancholy examples every day. But for divine helpfulness, he would grow worse without hope of recovery.

It is said, "the whole head is sick and the whole heart is faint." From "the sole of the foot, even

unto the head, there is no soundness in it ; but wounds and bruises and putrefying sores." But this does not disprove the entirety of man's being,—physical, intellectual and moral—though wounded, bruised and full of sores. These words, so frequently employed to prove certain notions of depravity, refer particularly to the corruption of the Jewish nation at the time they were given. They teach that the nation was corrupt from the people to the king. Man's moral degeneracy is very much as the failure of the mainspring in a clock and from which the clock sustains derangement of its parts. All the machinery is within, the dial plate and hands without; but it strikes at the wrong time, the hands point at the wrong figures, it gives false alarms and does not perform the purpose of its construction. Correct the mainspring and set it with the Sun, and it will keep time with the universe. The primary and principal moral difficulty with man is in the heart which affects his entire being. Make the heart right, adjust it to the Son of Righteousness, and it will move in harmony with the skies.

4. What are we to understand by moral virtue or holiness? Having seen what its opposite is, we could briefly and clearly answer; but we think the subject will be brought out more fully to the mind by a more extended investigation of the question. A distinguished religious educator thinks it cannot be satisfactorily answered. He says : "The question

here stated is, in what does virtue consist, what is its essence or the common quality in all virtuous action? We have never fallen in with a satisfactory answer to this question in all its generality. We suspect that a definition of virtue, taken absolutely, is beyond the faculties of man. Price and Stewart represent moral good as an original and simple quality seen at once and intuitively by the mind, incapable of being reduced into anything more elementary, and, therefore, incapable of definition. We suspect that this is the correct representation, *so far as human intelligence is concerned*. We make this qualification, because we do not mean to decide whether higher intelligencies might not be able to fix on some quality or qualities as constituting the essence of the good. But of this we are not sure, that all attempted definitions of virtue on the part of ethical writers have been utterly defective or consisted simply in the substitution of synonymous phrases. When it is said that virtue is that which is good, right, meritorious, obligatory, all such explanations amount to this, that virtue is virtue." *

If virtue is "an original and simple quality seen at once and intuitively by the mind," it is strange, indeed, that we can not find a word or words that shall clearly express it, so that there shall not cluster about it the obscurity of an unsolvable mystery. What is more perplexing—we are required to be virtuous

* The Divine Government.

which is incapable of definition—beyond the power of human faculties to fix on a quality or qualities that we can call the essence of virtue. This is manifestly incorrect from considerations already presented.

Virtue, signifying moral good, must express an experience or refer to the character of an act that other words can signify to the mind and remove doubt as to what is intended by it. It must mean the same everywhere in man, angel or God. We have seen what sin is as a state and an act which have their antipodes in virtue and a virtuous act.

Referring to vicious acts the author of “The Divine Government” says: “They are vicious only so far as they are allowed by the will to flow out contrary to the dictates of that law which God hath prescribed for the regulation of the conduct.” Then they must be virtuous so far as they voluntarily flow out in harmony with the “the dictates of that law.” We are not left in confusion about what the moral law of the universe is: virtuous acts are those of love to God which controls our feeling and conduct towards man.

Would not a vicious or malicious act be sinful in its *nature*, even were it possible to separate it from the voluntary principle—which we cannot do—and would not a benevolent act be virtuous thus, though it be not all-inclusive?

Pertinent to this subject, is the question: Wherein

consists the holiness of God? In the admirable work titled, "The Right Way."* we have a well-defined view of the question.

He says: "It may be said that this matter is too high, and too deep for human intellect; and that to attempt investigation, however humbly and reverently, is presumptuous. Still, it must be admitted that, in his own Word, holiness is ascribed to God; and it becomes us, as grateful recipients of revelation, not to content ourselves with sounds without ideas, but to labor to comprehend what God has spoken. Every word is designed to convey a thought; and though the idea conveyed may often fail to grasp the entire magnitude of the subject, yet it need never be self-contradicting, nor wholly confused. Let us then pause a moment, and ask humbly but earnestly, what our great Teacher would have us understand by the various passages of Holy Writ, wherein He claims that His nature is holy, and His acts right.

"One theologian defines God's holiness to be 'the purity and rectitude of his nature;' but this merely substitutes other terms, which leave all as dark as ever. If it be said that He is holy because all His acts accord perfectly with His divine nature, the reply may be made that the acts of all beings, so far as they are uninfluenced from without, are consistent with their nature. If we say that sin is trans-

* J. T. Crane, D.D.

gression of law, and that God is free from sin, we assert merely that Jehovah, has no superior whose laws He is bound to obey. If Satan with all his malignity, were the most powerful being in the universe, and consequently exalted above all law, and all control, would holiness be an attribute of his character, as it is now of God's? Would the laws which he might impose upon other beings be holy, just and right simply because they sprang from an omnipotent will? It only requires statement to see its untruthfulness and something of its revolting aspect.

“The holiness of God, then, must be something more than an incidental result of His supremacy. It consists not in the fact that His acts are in harmony with His adorable nature; since all uninfluenced action harmonizes with the nature of the actor, whether holy or unholy. If His laws are right because omnipotence wills them, then the laws of an omnipotent Apollyon would be right. After considerable reflection upon this interesting topic, the conclusion to which my mind tends is, that *God is love*; and His holiness consists in the fact that all the divine affections are in accordance with the spirit of benevolence; and all the divine acts, laws and plans, have for their object the accomplishment of good and the promotion of happiness. . . . If these opinions be correct, the laws which God has given man are right, not because they are enforced by infinite power, but because they originate in

infinite love, directed by infinite wisdom ; and true virtue is conformity of heart and life to the will of God. The really virtuous man is a ‘partaker of the divine nature,” 2 Pet. 1:4. In other words, genuine virtue is enlightened love, and ‘love is the fulfilling of the law.” *

“Love is properly the image of God in the soul ; for ‘God is love.’ By faith we receive from our Maker ; by hope we expect a future and eternal good ; but by love we resemble God ; and by it alone are we qualified to enjoy heaven, and be one with Him throughout eternity. Faith and hope respect ourselves alone ; love takes in both God and man. Faith helps, and hope sustains us ; but love to God and man makes us obedient and useful.” †

Holiness in man must be the same in kind as it is in God, and is easily understood when we take the simple statements of the Holy Scriptures.

It may be said that it lacks the element of justice. What is justice but rendering to every man his due ? What is the standard of justice but the moral law, and what is the moral law but the love of God and one’s neighbor ? “*Justice is love leading us to give every one his due.*” ‡

In the administration of the divine government the very punishment inflicted upon the offender is, as God sees it, in benevolence to the sinner under

* Pages 9-13. † Clark’s Theology. ‡ The Divine Govern’t.

the circumstances of his sinfulness, while it is instructive and admonitory to the obedient. Could we see with clearer vision into the divine government, we would behold benevolence as truly manifest in the punishment of the wicked as in the comfort of the pious. Such is God's character that He cannot do a vicious or an unbenevolent thing and Infinite Wisdom makes no mistakes.

CHAPTER IV.

THE SUBJECT ANALYTICALLY CONSIDERED. (Cont'd).

TO REACH one plane of light gains vantage ground for reaching another, and as we advance clouds disappear before the increasing sunshine of a broader discovery of truth. The full round orb of the Christian System shall yet shine clearly to all who will look at it and that without intervening mists of uncertainties.

Other evidences of the truthfulness of the position assumed will appear from the facts—

1. That as men recede from God, and consequently become more and more depraved, they lose the more distinct ideas of God and love and also the very words that express them.

Archbishop Trench in his suggestive work on "The Study of Words," says, "When wholly letting go the truth, when long and greatly sinning against light and conscience, a people has thus gone the downward way, has been scattered off by some violent catastrophe from those regions of the world which are the seats of advance and progress, and driven to its remote isles and further corners, then as one nobler thought, one spiritual idea after another has perished from it, the words also that

expressed these have perished too. As one habit of civilization has been let go after another, the words which those habits demanded have dropped as well, first out of use, and then out of memory, and thus after awhile have been wholly lost.

“Moffat, in his ‘Missionary Labors and Scenes in South Africa,’ gives us a very remarkable example of the disappearance of one of the most significant words from the language of a tribe sinking ever deeper in savagery; and with the disappearing of the word, of course, the disappearing as well of the great spiritual fact and truth whereof the word was at once the vehicle and the guardian. The Bechuanas, a Caffre tribe, employed formerly the word ‘Merino’ to designate ‘Him that is above,’ or ‘Him that is in heaven,’ and attached to the word the notion of a Supreme Divine Being. This word, with the spiritual idea corresponding to it, Moffat found to have vanished from the language of the present generations, although here and there he would meet with an old man, scarcely one or two in a thousand, who remembered in his youth to have heard of ‘Merino;’ and this word, once so deeply significant only survived now in the spells and charms of the so-called rain-makers and sorcerers, who misused it to designate a fabulous ghost, of whom they told the absurdest and most contradictory things. . . .

“Dobrizhoffer, the Jesuit missionary, in his curious

'History of the Abipones,' tells us that neither these nor the Guarinies, two of the principal native tribes of Brazil, possessed any word in the least corresponding to our 'thanks.' But what wonder, if the feeling of gratitude was entirely absent from their hearts, that they should not have possessed the corresponding word in their vocabularies? Nay, how should they have had it there? And that in this absence lies the true explanation, is plain from a fact which the same writer records, that, although inveterate askers, they never showed the slightest sense of obligation or of gratitude when they obtained what they sought; never saying more than, 'This will be useful to me,' or, 'This is what I wanted.'

"Dr. Knapp, after laborious researches in some widely extended dialects of East Africa, has remarked in them the same absence of any words expressing the idea of gratitude.

"Nor is it only in what they have forfeited and lost, but also in what they have retained or invented, that these languages proclaim their degradation and abasement, and how deeply they and those that speak them have fallen. For indeed the strange wealth and the strange poverty, I know not which is the strongest and the saddest, of the languages of savage tribes, rich in words which proclaim their shame, poor in those which should attest the workings of any nobler life among them, not seldom

absolutely destitute of these last, is a mournful and ever-recurring surprise, even to those who were in part prepared to expect nothing else. Thus I have read of a tribe in New Holland, which has no word to signify God, but has one to designate a process by which an unborn child may be destroyed in the womb of its mother. And I have been informed, on the authority of one excellently capable of knowing, an English scholar of long residence in Van Dieman's Land, that in the native language of that island there are four words to express the taking of human life—one to express a father's killing of a son, another, a son's killing of a father, with other varieties of murder; and in no one of these lies the slightest reprobation, or sense of the deep-lying distinction between to 'kill' and to 'murder;' while at the same time, of that language so richly and so fearfully provided with expressions for this extreme utterance of hate, he also reports that a word for 'love' is wanting in it altogether. . . .

"But has man fallen, and deeply fallen, from the heights of his original creation? We need no more than his language to prove it. Like everything else about him, it bears at once the stamp of his greatness and of his degradation, of his glory and of his shame. What dark and sombre threads he must have woven into the tissue of his life, before we could trace those threads of darkness which run through the tissue of his language? What facts of

wickedness and woe must have existed in the one, ere such words could exist to designate these as are found in the other. They have never wanted those who would make light of the hurts which man has inflicted on himself, of the sickness with which he is sick ; who would persuade themselves and others that moralists and divines, if they have not quite invented yet enormously exasperated these. But are statements to this effect found only in Scripture and in Sermons? Are not mournful corroborations of their truth imprinted deeply upon every province of man's natural and spiritual life, and on none more deeply than on his language? It needs but to open a dictionary, and cast our eye thoughtfully down a few columns, and we shall find abundant confirmations of this sadder and sterner estimate of man's moral and spiritual condition. How else shall we explain the catalogue of words, having all to do with sin or with sorrow, or with both? How came they there? We may be quite sure that they were not invented without being needed and they have each a correlative in the world of realities." * It is a well-known fact that the New Testament writers were compelled to coin a word unknown in classic literature in order to express the true idea of love in Pagan languages. However capable the Greek of expressing the grandest conceptions and the finest distinctions of intellect, it had no word to express

* Trench on Words.

the New Testament idea of love. Then another embarrassment was met in translating the Greek New Testament into an other Pagan language, the Latin. "We might call it one of the misfortunes of our English version that the Greek word for love, *ἀγάπη* has been translated *charity*. But it is rather the fault of the language itself than of the translators. When St. Jerome came to translate this part of the New Testament he could find no word in the Latin language which would properly fit the true Christian idea of divine *love*. Paganism had not the word, because Paganism had never possessed the idea. The word *amor* came most near, but that had degrading associations. He selected the Latin *caritas*, signifying *dearness*, which has been used in most of the translations of modern Europe. But this word becoming *charity* in English, has sunk to mean mere almsgiving, or favorable construction of other's actions, as when we say *charitable opinion*."*

This clearly shows that the state of moral depravity is in the affectional nature ; that as men recede from God they become more and more possessed of hatred, sink deeper and deeper into savagery, and that a state of vice is a state of hate, and a state of holiness is a state of love.

2. The relation of the Moral Law to Man's Experience. The law whenever or wherever given, whether with greater or less verbal form, is a trans-

* Whedon.

cript of the divine mind ; the heart was in the image of God, hence there was a complete correspondence between them : God, love ; the Law, love ; the heart, love.

When this was man's experience, the divine government respecting him was not from without, but from *within*. He withdrew his heart from God, and as a planet that has lost its centripetal force, he moved from the true orbit of life and thereby wrought his own ruin. Then the government became from *without*.

Having lost the Law out of his heart, it became necessary to write it as it appears in the form presented on Sinai. In the uncreated love dwelling in the bosom of the infinite Father, provisions were made to restore man in loyalty to God.

During the Patriarchal age He gave the people instruction through angels, visions and other means, and finally in the permanent form of the Ten Commandments, that the Law might be frequently read and possibly restored to their hearts.

Most nations and men, if not all, to a greater or less degree, have to receive the law first in its verbal form with its appropriate penalties before they can come into its enjoyment through grace. Thus it came to the Israelites. Behold it as it came at that old rock-ribbed and thunder-riven mountain ! "The declivities of Sinai were hidden by the thousands who had gathered to the spot. Expectation and

trembling awe filled each heart, as they lifted their eyes to the dark and barren crags which hung far above their heads. Their leader had often brought, them messages from the unseen Jehovah ; but to-day, the Invisible was to address them in person. Already there were tokens of his coming. A cloud of pitchy darkness enshrouded the summit of the mountain, and a dense smoke went up ‘as the smoke of a furnace.’ Quivering tongues of fire shot forth ; thunder rolled its mighty voice through the skies, and echoed down the deep mountain gorges ; and the mount itself ‘quaked exceedingly.’ And then there came a trumpet-blast, sounding long, and waxing louder, and still louder, till valley and hill rung with the echo. Moses spake, and ‘God answered him with a voice.’ That voice proclaimed the divine law in the ears of Israel’s tribes. But the sounds that conveyed the will of God to them, filled their hearts with dismay and terror. The cloudy darkness, lighted up only by the lurid flash of the lightning, the reverberating thunders, the trembling mountain, all conspired to terrify the beholders. And as the law was proclaimed amid this awful scene, as commandment after commandment, uttered from the cloud, came rolling down from above, and broke upon their astonished ears, the terror-stricken multitude began to recede from the mount, and at last they stood afar off ; and with white lips they said to the interpreter of

Jehovah, 'Speak *thou* with us, and we will hear; but let not God speak with us, lest we die.' *

Thus, in some degree it comes to all men. One writes: "Frightful accounts of cruelty, butchery and cannibalism frequently reached the station, or came under the actual observation of the missionaries, some proving that, as much as they had heard, the half of Fiji's horrors had not been told." Theirs was a state of terrible moral degradation, but the teaching and conduct of the missionaries struck them at first with fear and alarm. Mr. Hunt, the missionary, says: "The people at Lakemba say that their god has actually left the island, because our God has beaten him till his bones are sore! The people are really afraid for the safety of their gods, and some of them have an idea that Christianity will prevail." † The God whom they feared, they learned to love, and to-day, the religion they, in their ignorance, were afraid would prevail, is their joy and their salvation.

The law is only terrifying at first because of the antagonism of the heart and not because of any lack of benevolence in it—"the law is good." ‡ "By the law is the knowledge of sin" || is explanatory—it is revealing. God is the Supreme Ruler of the Universe. His government extends not only over the material world but over every intelligence in heaven,

* The Right Way. † Among the Canibals. ‡ Tim. 1: 8.

|| Rom. 7: 7.

earth and hell. He governs the vegetable world to some degree differently from the merely inanimate ; the animal from the vegetable ; and man from the animal, because of a difference in nature. The fitness of this is observed in that man possesses a nature that feels moral distinction, is thereby capable of moral government and is consequently addressed with motives to influence his action. If he will not be governed from within, he must be governed from without. This shows the relation of the saved and the unsaved to God—the one, delighting to do his will ; the other, by outer restraint, feeling continual antagonism. The difference of divine relation does not originate in a want of divine love toward any, but a moral necessity arising from a difference in the character and conduct of men. God is no respecter of persons but he is of character. After the law was given at Sinai, God said : “These words which I command thee this day shall be in thine heart.” * The prophet declares : “But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts.” †

Here one of the Annual Feasts of the Jews has peculiar significancy—The Pentecost. It was instituted in commemoration of the giving of the Law at Sinai which was fifty days after the Passover. True,

* Deut. 6:9.

† Jeremiah 31:33.

it marked the second or wheat harvest, but not that only. "That it also commemorated the giving of the Law on Mount Sinai is not indeed said expressly in the Scriptures, and so is doubted by many biblical scholars; but we join with those who hold it as true: (a) because it was historically a fact that seven weeks did occur from the leaving of Egypt to the giving of the Law on Sinai; (b) because some of the most eminent Jewish commentators so held; (c) because the analogy of the other great feasts requires a historical reference; and (d) because of the striking correspondence, yet contrast, between the giving of the Old Law by Moses and the giving of the New Law by Christ. The last day of the seven weeks, says Grotius, was the day of the given Law as inferred from Ex. 20:1, 2, and was called on this account, **גִּנוּת לֶרֶה**—The Feast of the Law."*

As the Israel of old were assembled to receive the written Law; so the Israel of Christ were assembled to receive the law in its essence, (not New Law); the former event occurred on Mount Sinai; the latter, on Mount Zion, in an upper room. "At the one, the mountain trembled with a shaking of the earth; at the other, the house of the apostles. At the former, amid fiery flames and flashing lightning, there sounded a whirl of winds and a crash of thunders; at the latter, together with a sight of fiery tongues, there came a sound from heaven as of

* Whedon on Acts 2:1.

a rushing wind. In the former, the blast of clarion uttered the words of the Law; at the latter, the Gospel trumpet sounded forth from the mouth of the apostles.”* The Israel of old were prepared for the reception of the Law in the form of the Ten Commandments; the Israel of Christ tarried at Jerusalem “in prayer and supplication” until the Law in its essence filled their hearts. Moses ascended the Mount to receive the Law on tables of stone for the hosts of Israel; Jesus ascended upon high that it might be written on “the fleshy tables of the hearts of the people.”† “The *love of God is shed abroad in the heart* by the Holy Ghost that is given unto us.”

It is certainly more than a co-incidence that *on the very day commemorative of giving the Law as written*, fifty days after the offering of our Great Passover, *the very essence of that Law was fully established in the hearts of the believers.*‡ It was the fulfillment of a prophecy, and the beginning of the fullness of grace.

St. Paul says: “For as much as ye are manifestly declared to be the epistle of Christ manifested by us, written not with ink but with the Spirit of the living God; not on tables of stone, but in fleshy tables of the heart.”|| He here makes reference to the Law written of God on the tables of stone and delivered to the people by Moses, and draws an

* St. Jerome. † 2 Cor. 3:3. ‡ Rom. 5:5. || 2 Cor. 3:3.

analogy between the writing of the Spirit, through his preaching, on the hearts of the Corinthian brethren. In former times a measure of this experience was given to God's people and fully perhaps to the prophets and others. Now "the love of God," or law, "is *shed abroad in the heart*" not only of prophets, but of all who will accept it—a peculiar privilege since the day of Pentecost.

3. The Meaning of Spiritual Death and Spiritual Life.

(1) What is Spiritual Death? When a man is said to be spiritually dead, what thought do we intend to convey? We are instructed, "to be carnally minded is death."* Here we learn that carnally mindedness and spiritual death are identical: a satisfactory explanation of one must be a satisfactory explanation of the other. Revelation gives it: "The carnal mind *is enmity against God—not subject* to His Law." Then spiritual death must be a state of "enmity against God"—a state of hatred. So, "He that loveth not his brother *abideth in death*."† Another aspect of this subject is given by St. John:‡ "Whosoever hateth his brother is a murderer"—that is, he has the same spirit in kind it may be different in degree. It is not unfrequently said of a gentleman, "He is a good fellow but has a bad disposition." This was the difficulty with Cain. Hate is the same in kind, only different in degree,

* Rom. 8:6.

† 1 John 3:15.

‡ 1 John 3:15.

with eternal death. “Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him . . . but abideth in death.” *

(2) What is spiritual life? When one is said to be spiritual, what is meant? The former definition enables us to answer this question easily. If spiritual death is “enmity against God and the neighbor,” spiritual life must be the love of God and one’s neighbor. “And the Lord thy God will circumcise thine heart and the heart of thy seed, *to love the Lord thy God . . . that thou mayest live.*” † The change in their hearts was not to produce natural or intellectual life—this they had—but spiritual life which is shown in the words to mean the love of God. The nature of spiritual life is also shown in the declaration that “we know we have passed from death into life, because we love the brethren.” ‡

a. This life is the same in kind with the heavenly life.

(a.) This is evidently the teaching of the Holy Scriptures.

“He that believeth on the Son hath everlasting life” ||—in kind. To believe properly on the Lord, brings the experience of the new-birth, which the Scriptures teach, is the same as spiritual life.

* 1 John 3:14, 15.

† Deut. 30:6.

‡ 1 John 3:14.

|| John 3:36.

“Whosoever believeth that Jesus is the Christ is born of God ; and every one that loveth Him that begot, loveth him also that is begotten of Him.* . . Beloved, let us love one another ; for love is of God, and every one that loveth *is born of God*.” † Then to believe on the Lord, is to be born again, which is the experience of Divine love, which is spiritual life, which is eternal life—“he that believeth . . . hath eternal life.”

This is in harmony with the fact that we are not saved by what we do, but by what we are or become. The subject of salvation is often confounded with that of reward. Our salvation is by grace through faith which produces a moral fitness in us for heaven; we are rewarded according to our works. Hence, “Every man’s work shall be manifest: for the day shall declare it, because it shall try every man’s work of what sort it is. If any man’s work *abide*, which he hath built thereupon, he shall receive a reward. If any man’s work shall be burned, he shall suffer loss ; but he himself shall be saved, yet as by fire.” ‡ Then, while a man may be saved, he shall sustain loss in his reward, if his works are burned. The following are a few of the proof texts: “For by grace are ye saved through faith . . . not by works, lest any man should boast. ¶ . . . Who hath *saved us*, and called us with a holy calling, *not according to our works*, but *according to His own*

* 1 John 5:1. † 1 John 4:7. ‡ 1 Cor. 3:13–15. ¶ Eph. 2:8, 9.

purpose and grace. . . . For the Son of man shall come in the glory of the Father and with His angels ; and then He shall *reward every man* according to his works.”* In each reference to salvation, it is declared to be by grace ; in each reference to rewards, it is according to works. This principle is taught in Nature as truly as in Revelation : a law of the material universe is the adaptation of the inhabitant by his physical structure to the planet or place on which he lives. The foliage and fibre of plants, the plumage of birds and the coats of animals near the equator differ from those in colder regions. Thus in the spiritual world every soul gravitates to the place for which it is fitted—the place indicated by its moral character. When Judas hanged himself, it is said : “ he went to his own place”†—the one for which he had prepared himself. When a saint dies he goes to the place prepared for them that love God.

That spiritual life is the same in kind with eternal life may be seen.

b. In the character of the heavenly society.

(a.) “ God is love ” is the blessed revelation He makes of Himself.

Neither men nor angels can tell the profound depth, the sublime height, the immeasurable duration, of His love. They may reject it and ruin themselves but that would not destroy His love, any more than an intervening cloud would destroy the

* 2 Tim. 1:9.

† Acts 1:25.

light of the Sun. It is said that God is angry with the wicked every day, but it is rather the opposition of good against evil, of holiness against sin, than any feeling of animosity toward man. God can have no motive of malevolence. It cannot be more desirable than benevolence, He cannot feel it necessary to crush a mighty rival, nor to obtain any good. Man experiences a Divine antagonism only because his own heart is alienated from God, and he fills the outer restraints of the Divine government. As the opposition to evil is most intense in the most holy nature, it must be infinite in God. How completely this harmonizes with the unfolded character of Deity ! Though we may hide ourselves from the beams of the Sun, yet he shines on for all who will bathe in his light. "The Sun does not shine for a few trees and flowers, but for the wide world's joy. The lonely pine on the mountain top waves its sombre boughs, and cries, 'Thou art my Sun!' And the little meadow violet lifts its cup of blue, and whispers with its perfumed breath, 'Thou art my Sun!' And the grain in a thousand fields rustles in the wind and makes answer, 'Thou art my Sun!' So God sits, effulgent in Heaven, not for a favored few, but for the universe of life ; and there is no creature so poor or so low that he *may not look up* with childhood confidence and say, 'My Father, thou art mine.'"

* H. W. Beecher.

(b) Love is the character of the unfallen angels.

How could it be otherwise when their nature has never been stained by sin? Their conduct has never varied from the divine pleasure—never bathed in any other ocean than divine love. Whether they appear in the presence of the Almighty and with veiled faces cry: “Holy, holy, holy, Lord of hosts, the whole earth is full of the glory;” or borne on wings ethereal, to minister comfort and strength to the inhabitants of earth, or to those of more distant worlds, their every impulse is love.

(c) Love is the joyful experience of all the redeemed in heaven: Though they have all sinned, their sins are forgiven; though their hearts were once sinful, their sinfulness has all been purged away by the influence of the Cross and the power of the Holy Spirit. They are “partakers of the divine nature,” and as they are now thrilled with the divine presence and filled with divine glory, their songs tell of their character; “*Unto Him that loved us and has washed us in His blood from our sins.*” *

If God is love, and the angels—rank above rank—and the redeemed in glory, are ever moved by this heavenly life, then it is the experience necessary for heavenly society. One of our hymnist says:

“Beyond this veil of tears
There is a life above,
Unmeasured by the flight of years
And all *that life is love*,” †

* Rev. 1:5.

† Montgomery.

The Christian has, then, the same in substance, only different in intensity, the life enjoyed in the heavenly world.

There is much truth in the old stanza :

“’Tis a heaven below,
My Redeemer to know;
And the angels could do nothing more
Than to fall at his feet, and the story repeat,
And the lover of sinners adore.”

“Prophecies, tongues, knowledge, are all provisional and partial—soon to be merged into the perfect and universal—but *love is eternal*.” *

Every candidate for heaven should pray:

“Thy nature, gracious Lord, impart;
Come quickly from above ;
Write thy new name upon my heart,
Thy new best name of love.” †

In its enjoyment we drink of a stream of pleasure that never runs dry, and shall have a home where every heart shall be love, every intellect shall be light, every conscience be peace, and all blessings break upon the shores of hearts that have been crushed, like summer waves upon the sands of a peaceful sea, chiming in songs of gratitude unbroken and undisturbed forever and ever.

* Whedon.

† Wesley.

CHAPTER V.

THE TESTIMONY OF THE HOLY SCRIPTURES.

“A TRAVELER relates, that he embarked on a stream one beautiful evening, but towards morning a dense fog enveloped them. No observations could be made, and the vessel was directed by the compass alone. They were in the fog on a dangerous coast, and dared not proceed. A consultation of officers decided to head the ship seaward, sailing by the compass. Then they changed the course, and in an hour heard a fog-bell, passed within a stone's throw of a ledge of rocks, which they recognized, and soon reached safely ‘the desired haven.’ What the compass is to the mariner, the Bible is to mankind.”*

It is a compass that has given safe direction to many a tempest-tossed and storm-driven mariner. The weight of opposition it has sustained while it has continued to enlighten and purify individual and national life, prove that it contains all that is necessary for both our faith and practice. It being the Divine Revelation of Spiritual Things, its teachings must be the *final* in all questions of morality and human salvation. It reveals that the purpose of

* —————

Heaven in the redemption of man, is to restore him to the love of God ; a lack of which is his moral ruin ; its enjoyment, his salvation and glory forever.

This is observed in the fact that—

1. It requires us to love God and man.

“Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them ; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that *hate* me ; and showing mercy unto thousands of them that *love* me, and keep my commandments *—The Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul †—My son, give me thine heart, and let thine eyes observe my ways ‡—Take good heed therefore unto yourselves, that you love the Lord your God ||—Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the Scribe said unto

* Ex. 20:3-6. † Deut. 13:3. ‡ Prov. 23:26. || Joshua 23:11.

him, Well, Master, thou hast said the truth: for there is one God ; and there is none other but He: And to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discretely, he said unto him, Thou art not far from the kingdom of God *—Owe no man anything, but to love one another, for he that loveth another hath fulfilled the Law. If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor ; therefore love is the fulfilling of the law †—If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well ‡—Let us love one another : for love is of God ; and every one that loveth is born of God, and knoweth God. If God so loved us, we ought also love one another. If ye love one another, God dwelleth in us, and his love is perfected in us. If any man say, I love God, and hateth his brother, he is a liar ; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ? And this commandment have we from him, That he who loveth God love his brother also ||—As ye would

* Mark 12:29-34. † Rom. 13:8-10. . . ‡ James 2:8.

|| 1 John 4:7, 11, 12, 20, 21.

that men should do to you, do ye also to them likewise. If ye love them which love you, what thanks have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye! for sinners also lend to sinners, to receive so much again. But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest: for He is kind unto the unthankful and to the evil"—*

There are many texts which refer to this experience in a general way, a few of which are: "Ye tithe mint and rue, and all manner of herbs, and pass over judgment and *the love of God*: these ought ye to have done, and, not leave the other undone†—Love is strong as death; jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be condemned."‡ The 13th Chapter of 1st Corinthians gives a very clear declaration of the indispensibleness of this experience. "The chapter has three distinct stages, or paragraphs. The *first* declares, with intense hyperbole, the absolute nothingness of every virtue if love be

* Luke 6:31-35.

† Luke 11: 42.

‡ Songs 8: 6, 7.

wanting, (1-3); the second draws a brief, beautiful picture of love in actual life, (4-8); the third (8-13) traces our progress through transient developments, in contrast with the abiding three graces, faith, hope and love." *

The Revised New Testament substitutes the word *love* for charity in the quotation following: "If I speak with the tongues of men and of angels but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." † "The central gift of Christianity—not transient but permanent—the diamond excellence of which all other virtues are a phase—is *Love*. And to rouse his Corinthian brethren above their eagerness after the transient, the apostle tasks all his powers to present the diamond before their eyes in its most attractive brilliancy. All critics view this passage as one of Paul's genuine gems. It has something of the rhythm, as well as the splendor, of poetry. But it is brief and condensed, and not one word is inserted for mere fine writing, for Paul does not one moment forget his argument; the object of which is, to impress his brethren that one virtue within the reach

* Whedon.

† 1 Cor. 13:1-3.

of all, the permanent heritage of the Church, is divine love. . . . Dr. Hodge says, the Greek word occurs one hundred and sixteen times in the New Testament, and is translated *love* in all cases but twenty-three, and its translation in those passages is arbitrary." * These references are sufficient to prove conclusively from the Scriptures, that, whatever endowments we may possess, or deeds we may perform without *love*, they weigh nothing in the balances of heaven concerning our salvation.

2. That divine acceptance and blessing depend upon our love to God.

"He keepeth covenant and mercy with them that love Him and keep His commandments †—Because he hath set his love upon Me, therefore will I deliver him : I will set him on high, because he hath known My name ‡—The Lord preserveth all those that love Him ||—The sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants. Even them will I bring to My holy mountain, and make them joyful in My house of prayer §—If ye love Me keep My commandments. He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. If a man love Me, he will keep My words : and My

* Commentary, † Deut. 7:9. ‡ Ps. 91:14. || Ps. 145:20.
§ Isa. 56:6.

Father will love him, and We will come unto him, and make Our abode with him *—We know that all things work together for good to them that love God †—Grace be with all them that love our Lord Jesus Christ in sincerity ‡—Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little” ||

3. That a lack of love to God or to the neighbor is our condemnation.

“I have somewhat against thee because thou hast left thy first love §—Who so hath this world’s good and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him? α—And then shall the wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the *love of the truth*, that they might be saved b—If any man love not the Lord Jesus Christ, let him be Anathema Maranatha c—Be not hasty in the spirit to be angry; for anger resteth in the bosom of fools d—Make no friendship with an angry man; and with a furious man thou shalt not go.” e

* John 14: 15, 21, 23. † Rom. 8: 28. ‡ Eph. 6: 24. || Luke 7: 47.

§ Rev. 3: 15. α 1 John 3: 17. b Eph. 2: 8-10. c 1 Cor. 16: 22.

d Eccl. 7: 9. e Prov. 22: 24.

4. That is the experience that has the promise of the heavenly inheritance.

St. Paul had almost reached the end of his earthly pilgrimage when he wrote to Titus to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered"—like an animal bound with cords to the altar, wine and oil have been poured on the head, and it only remains to receive the final blow; "the time of my departure is at hand"—I am like a vessel riding the gentler waves that beat upon the shores, the moorings are being lifted that the immortal ship may set sail for glory; "I have fought a good fight" against the forces of evil; "I have finished my course"—run the race; "I have kept the faith"—as a faithful steward I have held fast the Gospel of light and life; "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto *all them that love His appearing* *—Blessed is the man that endureth

* Titus 4: 2-8.

temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that *love Him* *—God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have *boldness in the day of judgment*; because as He is, so are we in this world †—Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also have been known. But now abideth faith, hope, love, these three; and the greatest of these is love.” ‡ On this we have a very beautiful and suggestive comment: “Love is not only an eternal grace, but the highest among the eternal. Faith is indeed the condition of our Christian life, but love is its completion. Faith but unlocks the door by which we enter into the blessedness of its superior, love. Other graces contribute to heaven; love constitutes heaven: for a heart of love in a world of love is heaven. If love is a happiness derived from the happiness of others, how rich must be that happiness where countless millions are as happy as the boun-

* James 1:12. † 1 John 4:16, 17. ‡ 1 Cor. 13:8-13. N. V.

daries of their finite natures permit ! And this love is but a continuance and enlargement of a grace here possessed. If a spark of God's love beams now in our heart, it is of the nature of heaven." †

In this Chapter we have briefly noticed the Direct Testimony of the Holy Scriptures that love to God and man is the religion of the Bible, the experience that brings the soul into harmony with God and that fits it for the heavenly inheritance. But few of the many Biblical evidences that prove the doctrine to be true have been quoted, and these are not all the the stronger texts the Word contains respecting the truthfulness of this subject. They may serve only as a Key to open the way to the understanding and enjoyment of the many and stronger, that the mind may be flooded with heavenly light and the heart filled with heavenly love.

* Whedon.

CHAPTER VI.

SOME ASPECTS OF THIS EXPERIENCE.

“WHERE are divers opinions, they may be all false; there can be but one true: and that oftentimes must be brought by piecemeal out of divers branches of contrary opinions. For it falls out not seldom, that truth is through ignorance, or rash vehemence scattered into sundry parts; and like to a little silver melted among ruins of a burnt house, must be tried out from heaps of much superfluous ashes. There is much pains in the search of it, much skill in finding it; the value of it once found requites the cost of both.” *

Every additional angle of vision from which we observe any subject gives us an enlarged view of it. We have seen that a fixed principle of love is the religion of the Bible and the want of the human heart, as appears from the Testimony of Men, an Analysis of the Subject and the Teachings of the Holy Scriptures. Let us now examine

SOME ASPECTS OF THIS LOVE.

1. General Statement.

Have all men an affectional nature? If so, and love and Christian experience are identical, then are

* Bishop Hall.

not all men pious? All men are thus constituted but all are not therefore pious. Man does not regard God with supreme affection and as a result he is selfish, running into excess and ruin. He is warmly drawn only to those to whom it suits his selfish purposes and plans, and whenever they are interrupted he becomes irritable and enraged in proportion to his depravity. This is explained in the difference between a religious nature and a religious character: "What is a religious nature? It is neither more nor less than to be a man, a being made for God and religion; so far, and in such a sense, a religious being. It implies, in other words, that we are so made as to want God, just as a child's nature wants a mother and father. It does not follow, that the child ever knew, or practically speaking, ever had either one or the other. And yet the want is none the less real on that account; for when it feels itself an orphan, out on the broad world alone, it only sighs the more bitterly, it may be, for the solitary lot it is in: and, when it notes the tender love and faithful sympathy in which other children are sheltered in their homes, how sadly does it grieve and weep many times for that unknown, unremembered parentage it can never look to or behold. "So it is with our religious nature. It may not consciously pine after God, as an orphan for his lost parents; and yet God is the necessary complement of all its feelings, hopes, satisfactions and

endeavors. Without God, all it becomes abortion. It wants God as its completest, almost only want; feeling instinctively after Him even in its voluntary neglect of Him, and consciously or unconsciously, willingly or unwillingly, longing and hungering for the bread of his fatherly relationship. And it hungers none the less truly that it stays aloof from Him, refuses to seek Him in prayer, tries to forget Him and be hidden from Him, or even fights against all terms of duty towards Him; even as the starving madman is none the less hungry, or fevered by hunger, that he refuses to eat.

“Now this natural something in the soul, which makes God its principal and first want, includes very nearly its natural everything. It has not a faculty that is not somehow related to God. It feels the beauty of God, even his moral beauty. All its bosom sentiments would play around him, and bask in his goodness.* Considering who God is, it has the feeling of admiration towards Him, rising sometimes even up to the pitch of sublimity. God’s creating strength and all-dominating sovereignty in good, are just that in the soul, without which he would not be sufficiently great. His omnipresence, thought of, it may be, with dread, is yet thought of also as the needed qualification of a complete world-care and government. Reason gets at no limit of rest and satisfaction till it culminates in God. The imagination flies through solitary worlds of vacancy and cold,

till it feels the brightness of God's light on its wings, and meets him shining everywhere. Even fear wants to come and hide in His bosom; and guilt, withering under His frown, would only frown upon Him if he were not exactly just, or less just than He is. There is a kind of incipient feeling after the state of piety, in what we call the religious nature. . . . However corrupted and damaged, however fallen, it has the original divine impress on it, everywhere discernible. It has the same feelings, sentiments, powers of thought and affection, the same longings and aspirations, only choked in their volume, and crazed by the stormy battle of internal discord and passion in which they have their element. The most sad fact—fact and also evidence—of human depravity is, that the religious nature stands a temple still for God, only scarred and blackened by the brimstone fires of evil; more majestic possibly as a ruin, than it would be if it did not prove its grandeur by the desolations it withstands.”* Then are not all men pious? No. Here lies fundamental error. “Multitudes of us, and especially the young, congratulate ourselves that we are about as good Christians, on the ground of mere natural sentiments, as need be. Nay, we are somewhat better Christians than there used to be, because we are more philanthropic, better reformers, and in that are so easily up to the level of Christian-

* Sermons on Living Subjects.

ity, in a fashion of piety so much more intelligent. . . . There is nothing practical in having a merely religious nature. A very bad man has it as truly as a good: the most confirmed atheist has it. Mere natural desire, want, sentiment, God-ward, do not make religious character. They are even compatible and consistent, often with a character most profoundly irreligious. What does it signify that the nature is feeling after God, when the life is utterly against Him? If a man have a natural sense of honor, does it make him an honorable man, when he betrays every trust and violates every bond of friendship? If a man has a fine natural sensibility to truth, does it make him a true man, when he is a sophist or a liar in all the practice of his life? Where there is naturally a fine sense of moral beauty, and a capacity to draw the picture of it even with admirable justice and artistic skill, does it make the man a morally beautiful character, when his life, as will not seldom happen, is a life in utter disorder and deformity? Even a thief may have a good sentiment of justice, and be only the more consciously guilty because of it. There may even be a wonderously tender sensibility in the heart of a robber or assassin; such, that in his family, or among his clan, he will be abundant in the most gentle and kindest offices. And in just the same way a man may have the finest feeling of natural reverence to God, the highest sentiments of

admiration for God's character, the grandest rational conviction of his value to the world, as its moral Governor and providential Keeper, and yet not have so much as a trace of genuine piety in his life. He may even go so far as to enjoy the greatness and beauty of God, and have the finest things to say of him, and have no trace of a genuinely religious character, any more than if he were enjoying or praising a landscape. He will do the two things, in fact, in exactly the same manner; and one will have just as much to do for his piety as the other. . . . How many ways the workings of the mere religious nature may be confounded with the workings of a religious character and as successful counterfeits, take their place. The admiration of God's beauty, what is it—as some say—but love? Do we not, all of us, love God? The sentimental pleasure felt in God's qualities—what is it but the real joy of religion? How pleasant for some to think so! Even the soul's deep throbs of want,—what are they but its hungerings after righteousness? and will not that soul be filled, though it refuses to be? So, many think, or seem to think. Yet this is called an intelligent religion. People love to hear of it, because it plays on their natural sentiment, finely. It is almost a modern discovery, and they love to be religious in this way. . . . All men have it; no man, even the worst, wants it. And the doctrine goes, that, living in the plane of nature, we are to cultivate ourselves

in it, and grow better always—and always religious because of it. Such is a mock Gospel, and is infusing itself into the mind of our times; appearing and reappearing in our literature, sometimes in our sermons and turning our youth quite away from everything most vital and solid in the soul-renewing doctrine of Christ. . . . It is exactly the religion of Herod, who did many things under John's preaching, and heard him gladly, then took off his head to please a dancing woman. He had all the sentiments of religion, and loved to have them brought into play; but the graceful trip of dancing feet pleased him a great deal more !

“Pilate, the Roman, had the same religious nature, felt the greatness, quivered in sublimest awe of Jesus, and devoutly washed his hands to be clear of his blood, then gave Jesus up to his murderers. “Felix had the same religion; so had Agrippa; so had Balaam; and the world is full of it—sensibility to God, truth, right, coupled with a practical non-reception of all.” *

To be religious in character is quite another thing. “A man is never in religious character till he has found God; and he will never find Him, till his whole voluntary nature goes after Him, and chimes with Him in principles and ends. Whatever ends he has had of his own must be given up, as being his own, and God's must be enthroned in him by a supreme

* Living Sermons.

devotion. ‘Ye shall seek for Me and find Me, if ye search for Me *with all your heart.*’ God can not have room to spread Himself in the soul and fill it with his inspirations, when it is hugging itself, and is habitually set on having its own ways. A great revolution is so far needed, therefor, if it is to find God; for God cannot be revealed in it, or born into it, save when it comes away from all its lower ends to be in God’s. No movings of mere natural sentiment reach this point. Nothing but a voluntary surrender of the whole life to His will prepares it to be set in this open relation to God. And just here it is, accordingly, that religious character begins. . . . It is only where God is moving into it, and living in it, that the true piety begins: this is the root and life of the religious character. Now it communes knowingly with God, receives of God, walks with God, and lives by a hidden life from Him. Now, for the first time, the religious nature is fulfilled, and all its longings rest in the divine fullness.”*

A peculiarity of this experience is—

2. Its supreme devotion to God.

The human heart manifests affection in different directions or toward different objects of interest, and this possibility is inseparably connected with our social happiness, all our beneficent actions and moral character. It is seen in the pleasures of the home life, the attachments of friendship, the spirit of devo-

* Living Sermons.

tion that burns in the heart of the patriot and the self-sacrificing labors of the philanthropist. It is seen in its brightest, purest state and has its richest enjoyment, when it is turned in supreme devotion to God. In it are our moral and spiritual conditions, and, if so, character is dependent on the object upon which we bestow supreme love.

3. It must be universal.

We should not forget that the Law is written on *Two Tables*.

(1) We should love our friends. In most cases, perhaps, friendships should be intensified and the number increased. We should love the dear ones at home; there should be a center of tender affection—where link to link should bind us in warm and reciprocal affections. But this may not reach any higher than the merely natural. While Christianity teaches special love for the household of faith it includes “all men.”* Hence we are required—

(2) To love our enemies.

This may be considered a hard requirement, but it is divinely enjoined and graciously provided for in the experience of the believer. Christ says: “If ye love them that love you what profit have you? Even so do the publicans. Love your enemies, bless them that curse you, pray for them that despitefully use you, that ye may be the children of your Father which is in heaven.”†

* Gal. 6:10. † Matt. 5:45.

This, is objected to on the ground that it is unnatural and unreasonable. We admit it is unnatural under the present constitution of things. The un-renewed heart can live in kindness when circumstances are pleasant, when prosperity shines and friends smile—when everything is—

“As merry as a marriage bell.”

But let it become opposed, let adversity frown, let the path be interrupted by unfriendly influence, then the carnal mind asserts its supremacy. Natural affection is too circumscribed in its limitations and enfeebled in intensity. It is left to Christianity to enjoin and provide a better experience. In it we are “partakers of the divine nature.”* What is the divine nature of which we partake? “God is love.”† Being born of His Spirit we are partakers of His nature—“children,” or imitators, “of our Father in Heaven.”‡ Correspondence of character produces a like conduct. God so loved his enemies that “while we were yet sinners Christ died for us.”|| If God loves His enemies and we are partakers of His nature then we shall love ours.

The unreasonableness of this requirement depends upon the point of vision from which we view it. Our logic too frequently follows the lines of our own experience. To the man walking in the experience of the light and power of God’s love it is not only a

* 2 Peter 1:4. † 1 John 4:16. ‡ Matt. 5:45. || Rom. 5:6.

possibility but an actuality—a very reasonable service.

We are required to love *them*, not their sins; to pity their folly, weep over their ruin and labor for their salvation. This is what God is doing as seen in the work of Christ, the movements of the Holy Spirit, the ministry of unfallen angels and in *all who are truly Christ's*. Evil angels and wicked men and women only acting otherwise.

Men whose hearts are brought into harmony with the great Fountain of light and life are not afraid of exhausting it in the most benevolent activities. They know that, “The sun is no less resplendent for all the light he sheds when he sinks in the golden west; nor sea, when she roars along the shore, less full for the showers she gives; nor the rose and lily less fragrant, for all the odors they fling on the passing breeze; nor the earth leaner, but fatter for the cattle that tread its pastures, and the harvests that are born from its fields; and even so it will be found that they who have lived most for others have lived best for themselves.”*

Herein Christianity differs from all other religions—it commands universal love. Christian patriotism includes every land, and Christian philanthropy embraces all men.

* Guthrie.

CHAPTER VII.

THE ATTAINABILITY OF THE EXPERIENCE.

HAVE we been considering an imaginary experience or one that can be actualized? Have we been dreaming of spiritual comforts and triumphs which, when we awaken to the possibility of their enjoyment, find them unattainable? Are we in this respect, under a similar deception to that which deceives the traveler in the Arabian desert? “Beneath the caravan all is dry and bare; but far in advance, and far in the rear, is the semblance of refreshing waters. The pilgrims hasten forward and find nothing but sand where, an hour before, they had seen a lake.” *

The constitution of human nature, the relation God sustains to the experience and the actual life of many set forth the facts that the experience is not only attainable, but a privilege to seek and to enjoy.

The possibility is seen—

1. In the constitution of our nature.

(1) Man is endowed with affection and though it has become, in many persons, malevolent instead of benevolent, yet the nature remains a possibility in

* Macaulay.

which to produce a life of piety and a character for eternity.

Many theologians and psychologists speak of "the affections" as parental, filial, patriotic, philanthropic and pietistic; but whatever may be the sphere of its action or object on which it is bestowed—narrow as self, broad as the race, or fixed in supreme attachment to God, it is the same nature—the heart—in its various operations. Such divisions tend to mislead the mind and are unhappy in the instruction especially of the masses.

This nature, becoming supremely selfish, repels everybody except as they minister to selfish desire; if it is simply domestic, confined to the family, it opposes all who do not contribute to family interests; if it reaches no further than patriotism, it excludes persons from other lands or nationalities; when it becomes philanthropy proper, it includes all men, a sphere it cannot fill except by Divine aid.

Prof. Thomas C. Upham in his *Mental Philosophy* says, that, while this nature enters into the constitution of humanity, man was created with supreme love to God as the regulating power of the heart in all its operations and exerting proper control over man's lower nature. He further shows that this being true the restoration of this experience is possible. In proving the first he proves the second. Some of the arguments are as follows :

a. By Analogy. "In all the departments of the

mind, so far as it has hitherto passed under our examination, we have seen evidences of contrivance and wisdom; everything has its place, adaptations and uses; and nothing, so far as we can judge, is done imperfectly. If it were necessary in this inquiry to put out of view the Intellect, so wonderful in its adaptation and its resources, we should hardly fail to find, in the distinct departments of the Sensibilities, ample illustrations and proofs of this remark. The Instincts, which naturally arrest our attention first, have obviously their appropriate place and office; and although they rank lowest in the enumeration of our active principles, are yet indispensable. If man were constituted physically as he is at present, and without Appetites, the next higher class of the principles involving desire, there would obviously be a want of adaptation between his mental and physical arrangements. The propensities also, as we advance still upward, have each their sphere of action, their specific nature and uses; and are adapted with wonderful skill to the necessities of man, and to the relations he sustains. The same remark, and perhaps in a still higher sense, will apply to the Affections. As a father, a man has a natural affection for his children, that he may thus be supported in the discharge of the arduous duties he owes to them; as a child, he has naturally an affection for his parents; and as man simply, he is evidently constituted with a degree of love for his

fellow-man. When we consider the relations which men sustain, still more important than those which are the basis of the principles which have been mentioned, are we not justified in saying, on the ground of Analogy, that there must have been originally in the human constitution a principle of love to the Supreme Being? If there was not originally in the mental constitution such a principle as love to God, was not the structure of the mind in that respect obviously at variance with what the analogy of its nature in other respects requires? If, from the urgent necessities of our situation, there must be strong ties of love, binding together parents and children and brothers; if these ties must reach and bind with some degree of strictness all the members of the human family, on what principle can the doctrine be sustained that man was originally created without an implanted love to that Being Who is infinitely more and better to him than any earthly brother or father? ”

b. From the testimony of the Scriptures:

“ We have great reason to believe, from the testimony of the Scriptures, that man was, in the first instance, created with the distinct and operative principle of love to his Creator. At the creation, it is worthy of notice, that everything which came from the hands of the great Architect was pronounced to be *good*. But if man, raised from nothingness into existence, furnished with high powers of thought

and action, and supported by the daily gift of the divine bounty, was created without a principle of love to his Maker (analogous to the other implanted affections, only that it existed in an exceedingly higher degree, corresponding to the greatness of the object), we cannot deny that we are utterly unable to perceive in such a result the basis of so marked a commendation, as far as the parents of the human race were concerned. It would seem, on the contrary, that such a work, framed with such a disregard of the most important relations, could not be pronounced good, even in the estimate of human reason, much less in that of a reason infinitely comprehensive and divine. . . . Many of those passages of Scripture which are addressed to man in his present fallen state, appear to contemplate the restoration of this great principle. When the Savior, on a certain occasion, was asked, in respect to the commandments, which of them was to be regarded as having the first or leading place, His answer was: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and the great commandment.' Matt. 22: 37, 38. This language implies, to say the least, the possibility of the existence of this principle; and particularly, that in a sinless or perfect state of the human race, it is indispensable.

Finally, that renovation of our nature, which is so frequently spoken of in the New Testament,

under the name of a New Creation, or a New Birth, and which is represented as being brought about by Divine assistance, unquestionably in the meaning of the writers of the Scriptures, involves the restoration of this essential element of the mental constitution. To be what he is required to be, man must be what he was before the Fall; and in order to be in this situation, the great requisite is, what has just been mentioned, to love God with all the heart. We feel authorized, therefore, in asserting that originally supreme love to God was an essential element of human nature; and that, at the present moment, it is, or ought to be, in every human bosom, a direct and operative principle.”*

We prefer to say that originally man's affectional nature was in a state of supreme love to God, but in the exercise of this voluntary principle, or in bestowing it inordinately on other objects, he ceased to love God—lost Him out of his heart—and having no properly governing power within, wrought his own ruin. If it were his original experience, may it not again become his? The fact that the nature exists is evidence that the experience may be restored.

(2.) It being our only properly governing power is evidence of the possibility of its restoration.

For proof that Supreme love to God is the properly controlling power of human nature, see Chapter IX.

*Mental Science.

To say it is not a possibility is to deny that adequate provisions have been made to save man from his fallen state, or remove the follies and crimes that burden and curse the world; it is to say, that no improvement is possible to the human race, and that from the cradle to the grave there is only a development from bad to worse. The lower appetites and passions ungoverned, and appealed to and excited by the surrounding evils and temptations of a fallen world, what hope of improvement for humanity? Man, left alone, is impelled to deeds of daring, crime and shame by a double force—the one within, and the exciting cause without—which drive and lead him on by forces which he has neither the power nor inclination sufficient to resist. But we see government, improvement, real beauty of character, in multiplied thousands, and, if so, the experience is attainable.

Its attainability is proven.

2. In the relation God sustains to the experience.

(1) He demands it.

The references we have made to the commandments prove that this experience is divinely required.

When Peter met the Master after the resurrection, the questions asked and answered, teach that heart alienation from God is fatal: “So, when they had dined, Jesus saith to Simon Peter, ‘Simon, son of Jonas, lovest thou Me more than these?’” He saith unto Him, ‘Yea, Lord, Thou knowest that I love

Thee.' . . . He saith unto him the second time, 'Simon, son of Jonas, lovest thou Me?' He saith unto Him, 'Yea, Lord, Thou knowest that I love Thee.' . . . He saith unto him the third time, 'Simon, son of Jonas, lovest thou Me?' Peter was grieved, because he said unto him the third time 'Lovest thou Me?' And he said unto Him, 'Lord, Thou knowest all things; Thou knowest that I love Thee.' " *

These questions and answers show what experience is necessary when God makes requisition for character.

Simon, the sorcerer heard Philip preach the Gospel in Samaria, and believed, and when he was baptized, continued with Philip, and wondered at the signs and great miracles which were done. Peter and John went up from Jerusalem to Samaria to pray for the people, and to lay their hands on them, that they might receive the Holy Spirit. When Simon witnessed the people receiving the Holy Spirit at the laying on of the hands of the apostles, he offered them money that he might be able to do the same. Peter said to him: "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money: Thou has neither part nor lot in this matter, for *thy heart is not right in the sight of God.*" † This accords with the declaration,—“He is not a Jew, which is one outwardly;

* John 21: 15-17.

† Acts 8: 9-21.

neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but God."* St. Paul, in his letter to the Corinthians, declares that all gifts and deeds are valueless without love. Though we could speak in every language of earth, and with the eloquence of angels; though we have the gift of prophecy and a knowledge of the mysteries of the doctrines of Christianity; though we understand all science, give all our goods to feed the poor and our bodies to be burned, if they are without love they profit nothing.†

(2) God has promised it. "The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul that thou mayest live.‡ And I will give them an heart to know Me, that I am the Lord, and they shall be My people, and I will be their God, for they shall return unto Me with their whole heart. . . . The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee. . . . Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the

* Rom. 2: 28, 29.

† 1 Cor. 13: 1.

‡ Deut. 30: 6.

hand to bring them out of the land of Egypt, which My covenant they broke, although I was a husband unto them, saith the Lord; but this shall be my covenant that I will make with the house of Israel: After those days, saith the Lord, I will put My laws in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.* Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put my spirit within you and cause you to walk in My Statutes, and ye shall keep My Judgments and do them.”† The promises are not limited to the Jews, but extended to the Gentiles also.‡

(3) He has made provisions for it.

Is it not reasonable that he would enjoin the life and promise to bestow it without making provisions for its enjoyment?

The Lord directs the heart into the love of God and patience of Christ.‖ The provisions of divine helpfulness are in Jesus Christ. All the sacrifices and types employed by His ancient people foreshadowed Christ, in whom was and is divine help. “God so loved the world that He gave His only be-

*Jeremiah 24: 7; 31: 3, 31-33. †Ez. 36: 25-27. ‡Isa. 11: 10; 42: 1; Rom, 15: 9-12. ‖ 2 Thes. 3: 5.

gotten Son that whosoever believeth in Him should not perish, but have everlasting life.”* This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.† If thou knowest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of Him, and He would have given thee living water. Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.‡ And that men may come into this Heavenly knowledge and experience, He commissions His servants—

“To tell the old, old story
Of Jesus and His love.”

St. Paul, in relating to Agrippa his experience in being rescued from sin, said that Jesus Christ commissioned him to preach to the Gentiles, “to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.¶ Unto every one of us is given according to the measure of the gift of Christ. Wherefore he saith,

* John 3: 16.

† Acts 2: 23-33.

‡ John 4: 10, 14.

¶ Acts 26: 18.

When he ascended up on high, he led captivity captive and gave gifts unto men. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. If so be that ye have heard Him, and have been taught by Him as the truth is in Jesus. That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind, and that ye put on the new man, which, after God, is created in righteousness and true holiness.* Under the influence of these provisions many a truthful heart, touched by the divine presence and filled with divine glory, has joyfully exclaimed: "By the grace of God, I am what I am!"† In these fragmentary portions of the Scriptures we see how abundantly God has provided for our enjoyment of his love. (In the succeeding chapter the means to secure the experience will be more clearly presented.)

3. That it has been and is being actualized in the experience of men.

(1.) Among those of Old Testament times are the following:

a. It is very beautifully portrayed in the life of Joseph, the son of Jacob. Joseph was a favorite son with his father, for whom he showed much

* Eph. 4, 7, 8, 16, 21, 24.

† 1 Cor. 15: 10.

affection, and to whom he rendered cheerful obedience. His brothers were not so amiable, and the special favor shown Joseph excited their jealousy and hatred, and they determined to slay him. How true, "He that hateth his brother is a murder"—has in him that disposition which, provoked sufficiently, will murder.

On one occasion they were sent to feed their father's flock at Shechem. The father, becoming uneasy for their safety, sent Joseph to ascertain if it were well with them. He found them at Dothan. When they saw him coming their envious hearts began to devise a plan for his destruction. They seized him and threw him into a pit. Some Midianitish merchantmen passing by about that time, took him from the pit and sold him as a slave. He was a youth of about seventeen years, and unaccustomed to aught else but parental love and home care. From his home and native land he was sold—sold as a slave; sold for no crime, but when he was engaged in a mission of love for them that sold him. Those were circumstances of no ordinary trial, and sufficient to exasperate most men against their offenders. After thirteen years of experience as a slave, overseer of the king's house and a prisoner, strange as it may seem—stranger than fiction—he was elevated to the second position in the wealthiest monarchy of the old world.

A calamity smites the land. Famine comes

“And the eager fiend
Blows poison mildew from his shriveled lips
And taints the golden ear.”

Through the influence of Joseph, Egypt has provided against it. Cities and towns are crowded with grain. People from other countries are driven there for provisions, and among the multitudes are the cruel brothers. They appear in the presence of the Prince, but do not recognize him. They suppose Joseph is dead. Twenty-two years have passed since they have seen their youthful brother. He is now grown into manly stature and mature age. He is arrayed in the splendor of courtly apparel and speaks to them with the air of an Egyptain prince. He recognizes them, and, instead of returning evil for evil, love rules, and for the rags, poverty and degradation they imposed upon him, he gives them sacks of provision, gold, and silver, and herds, and lands, and brings the entire family to share in the abundance and glory of his exaltation.

At the age of one hundred and ten years Joseph died, leaving kind words for his brethren and blessings upon Israel.

Love made his youth as the dawn of a beautiful morning, his life as the smiles of a lovely summer day, and the end of his pilgrimage as a sunset that guilds the world with its golden glory.

b. This principle is manifest in much of the life

of David, the Shepherd boy, Israel's great poet, statesman and king. Though he lived at a time that required him to war for the defence of Israel, yet in the midst of some of the most provoking circumstances of his life, his conduct gave pathetic examples of tenderness and love. By his fidelity to truth and right, his valorous character and chivalrous deeds, he had become worthy of a crown. The Lord directed His prophet, Samuel, to seek and anoint the shepherd boy king of Israel.

His genius for music, and his chivalrous skill in defending the honor of Israel brought him in favor with King Saul and into the royal court. His brave deeds also brought him in favor with the people. The men of Israel shouted his praise, and the Israelitish women sang songs in honor of his victories, and recognized him a greater conqueror than Saul. They said Saul has slain his thousands and David his ten thousands. These songs and the increasing popularity of David aroused Saul to jealousy and bitter hatred. David was driven from the king's house; from the royal court, and sought as a criminal and an outlaw, though always obedient to the king's commands, and a son-in-law in his home. Though Saul had cast his javelin at David, thereby relieving him from obligations of loyalty, according to the laws of the time, and though he sought to destroy his life and make his name odious, David was not disposed to injure him. He fled from place to place

to save his life, or that he might not injure his enemy. He reaches the wilderness of Engidi still pursued by the king and his soldiers. As they came to the sheep-cotes they find a cave into which Saul goes to rest. Here David and his men are secreted and permitted to do as they desire with Saul; but David will not lift up his hand against him, except to cut off a piece of his garment as an evidence that he is not disposed to injure the king. His heart smites him for even this act, and after Saul passes out of the cave David cries to him: "Wherefore hearest thou men's words saying, Behold, David seeketh they hurt? Behold, this day thine eyes have seen how that the Lord had delivered thee to-day into my hand in the cave; and some bade me kill thee, but mine eye spared thee; and I said, I will not put forth mine hand against my lord, for he is the Lord's annointed. Moreover, my father, see, yea, see the skirt of thy robe in my hand, for in that I cut off the skirt of thy robe and killed thee not, know, now, and see that there is neither evil nor transgression in my hand, and I have not sinned against thee; yet thou huntest my soul to take it."* What a triumph of love! In much of his life we see beautiful expressions of it. Had he always continued with his heart toward God, his life would have been one of perpetual sunshine. There was a time when it faltered and failed; and, though restored, the

* 1 Samuel 24: 9-11.

beautiful songs of Zion, to a considerable degree, faded from his lips, and his sun dipped at last beneath mists where otherwise all would have been bright.

c. Such an experience was the strength of the well-poised character of Daniel, the Hebrew captive, and servant of the Most High. In his youth it beamed forth in his fidelity to temperance and right in the king's house.

Was he threatened with death for not complying with the idolatrous request of the king, he calmly declared his fidelity to the God of Heaven, whom he believed would deliver him from the threatened fire; but, if not delivered, he could not be disloyal to God. His purity of character and wisdom brought him again and again in favor with the king and the people, and as often excited their envy and hate. When in their wrath they demanded him to engage in idolatrous worship he drew only nearer to God, and under the most threatening and dangerous circumstances for a man to be devoted to Heaven, he was known to kneel three times each day at his window, "open toward Jerusalem," and there pour out his heart to the God of his fathers. And, whether in high official position, or in the fiery furnace or lion's den, or catching glimpses of the divine glory and enjoying visions of the events of coming ages, he manifested the same lovely character.

(2) This principle is manifest in the life of those

servants of God whose history is given in the New Testament Scriptures.

a. Stephen, the first Christian martyr, was the chief of the seven deacons appointed to attend the business necessary to remove the complaints in the early church at Jerusalem. His great miracles and powerful teachings designated him the chief of the seven, and awakened the bitter animosities of the Jews. "They gnashed on him with their teeth," and, after they cast him out of the city they began to stone him. As the stones fell thick and fast upon him he commended his spirit to the Lord Jesus Christ; then, kneeling down, "cried with a loud voice, *Lord, lay not this sin to their charge.* And when he had said this he fell asleep."* A shower of stones pelting out his life, awakened no hatred in his heart, but prayer for those who were hurling the deadly missiles.

b. St. Paul exhibited it in his conduct as clearly as he taught it in his writings. Any one acquainted with his life, cannot doubt the state of his heart before his remarkable deliverance from sin. He delighted in the persecution of saints, and when divinely arrested, he was on his way to Damascus with a commission of cruelty against the followers of Christ. No sooner saved than he was filled with zeal for the salvation of others, and cheerfully "suffered all things lest he should hinder the Gospel."

* Acts 7: 60.

Of noble parentage, versed in all the scholastic subtleties of his times, with constantly increasing prospects of worldly advantages and advancement, he freely forsook all for a life of pure benevolence. He says: "I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin; a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ."* . . . In all his course he "counted not his life dear unto himself," but, traveling far and wide, in the midst of fiery trials and harrassing persecutions, he shunned not to deliver a pure message, and to manifest a most benevolent character. The benevolent, self-sacrificing, loving disposition and life of St. Paul have a beautiful and impressive climax as he stands a heroic prisoner before king Agrippa. He had been unjustly arrested and cruelly dealt with; he had been thrust into the prison, where in the dismal dungeon at Caisarea his clanking chains had been heard for two years. Now he eloquently pours forth his arguments, not so much for his own defence as the exaltation of the Gospel. He still wears his fetters; his enemies look upon him with malign-

* Phil. 3: 7.

ity and illy treat him, yet his words are kind as those of a mother, and as beautiful as the smile of a babe. When the deeply convicted king, struck with the gentleness of his demeanor, the tenderness of his words, the fervor of his spirit, and the power of his logic, cried out: "Almost thou persuadest me to be a Christain." What a reply is that which falls from the apostle's lips and startles the assembly: "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, *except these bonds*."*

Though weary, worn and sore with the chains he had so long and unjustly borne, he only desired that his enemies might share with him in the joys of Christ's grace, and that without suffering alike bonds. Through the power of divine love he triumphed over every feeling of revenge, and, caring not for his own sufferings, he thought only of the honor of his Lord and the salvation of his enemies. "*Without these bonds*" reveals his heart as the light of the sun reveals objects by day—a heart of love, which enabled him to triumph over all wrong, and leave in his path an influence freighted with spiritual beauty and blessing.

(3) Nor are we confined to Biblical times for witnesses of this experience. They have lived in all ages of the world's history, and there are thousands of joyful witnesses of it to-day. Some of those of

* Acts 26: 29.

modern times who testify of its enjoyment to a greater or less degree are:

a. John Fletcher. He was an English Episcopal preacher and vicar of Madely, and one of the most blameless of men. "I will confess him to all the world; and I declare unto you, in the presence of God, the holy Trinity, I am now 'dead indeed to sin.' . . . He is my Prophet, Priest, and King; my indwelling holiness; my all in all."*

b. Thomas C. Upham was an able educator and preacher in the Congregational Church. He testifies: "I was then redeemed by a mighty power, and filled with the blessing of perfect love. . . . I was never able before that time to say, with sincerity and confidence, that I loved my heavenly Father with all my strength. But, aided by Divine grace, I have been enabled to use this language, which involves, as I understand it, the true idea of Christian perfection or holiness, both then and ever since. There was no intellectual excitement, no marked joys, when I reached this great rock of practical salvation. But I was distinctly conscious when I reached it."†

c. Rev. James B. Taylor was an efficient Presbyterian minister, who declared: "I am ready to testify to the world that the Lord has blessed my soul beyond my highest expectations. People may call this blessing by what name they please, 'faith of

*H. A. Rogers, 136.

†Guide to Holiness.

assurance, holiness, perfect love, sanctification.' It makes no difference to me whether they give it a name or no name; it contains a blessed reality, and, thanks to my heavenly Father, it is my privilege to enjoy it; it is yours also, and the privilege of all, to enjoy the same, and go beyond anything I have ever yet experienced."*

d. Dr. E. M. Levy is a prominent Baptist minister. He testifies: "I seemed filled with the fullness of God. I wept for joy. All night long I wept. All the next day, at the family altar, in the street, and in the sanctuary, tears continued to flow. The fountain of my being seemed broken up, and my heart was dissolved in gratitude and praise. My soul seemed filled with pulses, everyone thrilling and throbbing with such waves of love and rapture that I thought I must die from excess of life."†

e. Bishop Whatcoat, one of the early Bishops of the Methodist Episcopal Church, said: "After many sharp and painful conflicts, and many gracious visitations also, on the 28th of March, 1761, my soul was drawn out and engaged in a manner it never was before. *Suddenly I was stripped of all but love.*"‡

f. Dr. Joseph Benson was an English Wesleyan minister, and commentator of the Old and New Testament: "My soul was, as it were, led unto

*Letters to Rev. A. McLean. †Advocate of Holiness, 72.

‡Lost Chapters of Methodism.

God, and satiated with His goodness. He so strengthened my faith as to perfectly banish all my doubts and fears, and so filled me with humble, peaceful love, that I could and did devote my soul and body, and health and strength, to His glory and service. . . . Oh, what a change hath God wrought in me! Glory be to God! I am indeed put in possession of a new nature. . . . Over and over again, with infinite sweetness, did I dedicate myself to God.”*

g. Dr. Steel, author of “Love Enthroned,” “Mile-Stone Papers,” and an able commentator of the Scriptures, describes his experience as follows: “Suddenly I became conscious of a mysterious power exerting itself upon my sensibilities. My physical sensations, though not of a nervous temperament, in good health, alone, and calm, were like those electric sparks passing through my bosom with slight but painless shocks, melting my hard heart into a fire stream of love. Christ became so unspeakably precious, that I instantly dropped all earthly good,—reputation, property, friends, family, everything, in the twinkling of an eye; and my soul cried out:

‘None but Christ to me be given
None but Christ in earth or heaven.’” †

The laymen have alike experience and give alike testimony.

* Biography, 55.

† Advocate to Holiness, 1870.

h. Lady Maxwell: "I rest in Him; I dwell in Him. Sinking into Him, I lose myself, and prove a life of fellowship with Deity so divinely sweet I would not relinquish it for a thousand worlds. It is, indeed, a narrow path; but love levels every mountain, makes all easy.

'O love divine, how sweet thou art!'

"When I look back, I rejoice to see what I am saved from; when I look forward, it is all pure expanse of unbounded love. Surely the heaven of heavens is love."†

i. Mrs. President Edwards: "I cannot find language to express how certain the everlasting love of God appeared; the everlasting mountains and hills were but shadows to it. My safety and happiness, and eternal enjoyment of God's immutable love, seemed as durable and unchangable as God Himself. Melted and overcome by the sweetness of His assurance, I fell into a great flow of tears, and could not forbear weeping aloud. The presence of God was so near and so real that I seemed scarcely conscious of anything else.

"In the House of God, so conscious was I of the joyful presence of the Holy Spirit, that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with light, and love, and joy in the Holy Ghost, and seemed just ready to go away from the body. . . .

*Life of Lady Maxwell.

This exultation of soul subsided into a heavenly calm, and a rest of soul in God, which was even sweeter than what preceded it.”*

j. Mrs. Hester Ann Rogers: “I was deeply penetrated with His presence, and stood as if unable to move, and was insensible to all around me. While thus lost in communion with my Savior, He spake those words to my heart: ‘All that I have is thine. I am Jesus, in Whom dwells all the fullness of the Godhead bodily. I am thine. My Spirit is thine. My Father is thine. They love thee as I love thee. The whole Deity is thine. He even now overshadows thee. He now covers thee with a cloud of His presence.’ All this was so realized to my soul, in a manner which I cannot explain, that I sank down motionless, being unable to sustain the weight of His glorious presence, and the fullness of His Love.”†

k. Madam Guyon was imprisoned in the French Bastile for four years because of her religious teaching. She was a Christian lady of deep religious experience, and, while imprisoned, she declared: “*The very stones of my prison appear like rubies in my eyes.*” During her imprisonment she wrote the following:

“Oh! it is good to soar
 These bolts and bars above,
 To Him Whose purpose I adore,
 Whose providence I love,
 And in Thy mighty will I find
 The joy, the freedom of the mind.”

*Wife Dr. Edwards.

†Journal.

1. William Carvosso was a class-leader for more than fifty years, in the Wesleyan Church, in England. His experience is given as follows: "Just at that moment a heavenly influence filled the room; and no sooner had I uttered or spoken the words from my heart, 'I shall have the blessing now,' than refining fire went through my heart, illuminating my soul; scattered its life through every part, and sanctified the whole. I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin. I cried out, 'This is what I wanted. I have now got a new heart. I am emptied of self and sin, and filled with God.' " *

To these we could add the testimony of thousands that it is

"Not in grief and not in pleasure,
Is life's purpose or its plan;
But that all things in their measure,
Teach us love to God and man."

This, then, is no imaginary experience, but actual, the possibility of its attainment being indicated in the constitution of our nature, taught in the Word of God, and enjoyed by men in all ages of the world. He Whose life we are to live, revealed it from the manger to the cross; and from the grave to the ascension; and from the ascension to the work He now performs in the sad, broken and ruined hearts of

*Memoir.

humanity. In Him it shines most resplendently.
No wonder those who experience it say:

“Oh, what a heaven of heavens is this,
This swoon of silent love!
How poor the world's sublimest bliss
Compared with joys above.”

CHAPTER VIII.

MEANS AND METHODS OF ATTAINMENT.

IN searching for truth that respects especially the welfare of the soul, "We must admit nothing hastily, assent to nothing without examining the grounds on which it stands. Credulity, precipitation and confidence are irreconcilable enemies to knowledge and wisdom." Our conduct and character are such that we need both the forgiveness of sins and a change of our moral nature. The means adequate to our spiritual wants must embrace both the acts and the state. He who walked the waves, beneath whose feet they became as marble pavement, has sounded the depth of human want, and in His Gospel provided the means and prescribed the methods for man's complete deliverance from his moral and spiritual difficulties. Let us observe them as employed:

1. In Christian Communities.

(1) On the Divine side. Though these have been noticed, further consideration of them may not be unprofitable.

a. The work of Jesus Christ.

As long as the heart was turned to God, man was a loyal subject of the Divine government. He

believed with a heart unto righteousness until he listened to the suggestions of Satan, and acceded to his propositions. Since then, without Divine interposition, he would have continued forever in unbelief toward God. This is observed in the conduct of Adam after he had become a sinner. Conscious of his guilt and moral unworthiness, he endeavored to hide himself from the Divine presence, choosing rather the protection of the trees of the Garden. In sinning, his heart was changed, by which God's relation to him was necessarily changed. God now governs him as a disloyal subject. However, with all, God loved him, still loves him, and will love him forever. Man may reject Him, and live within the miserable limits of misplaced affection, here, hereafter and forever. Divine mercy prevailed in spite of man's unbelief, and God graciously provided for the salvation of the race. He told man that he had sinned, and thereby exposed himself to its awful consequences, but if he would return in heart to Him he should be saved. Thus He taught those of the Patriarchal Age, the Israelites and all who would heed his instruction. This instruction was given through angelic messengers, visions, and the Moral and Ceremonial Laws. These taught what man is by sin, what he must be through grace, and encouraged him to trust the Lord for salvation.

The Moral Law, as it was given at Sinai, failed to save; the Ceremonial Law, through human blind-

ness, became unmeaning. The world had lost not only the law from the heart, but the model of holiness from before their eyes. The culture of the ages had failed to save; the Jews had become morally degraded to an alarming degree, and both Jews and Gentiles were better qualified to test whether or not Jesus Christ was an imposition upon the credulity of the people; the one by their jealousy, the other by their culture. These things, with other circumstances, made the time highly appropriate for the coming of Christ to reveal God, and to redeem the world. He who was then so dimly seen through types and shadows, came upon the earth in visible form, and declared what subsequent history sustains, that He is the Light of the world.

We here observe a few things respecting the coming of Christ.

a. The failure of the Law to save.

“For what the Law could not do in that it was weak through the flesh.” This impotency of the Law does not consist in its character, demand, or comprehensiveness. It is a perfect rule of duty, and its sanctions sufficiently powerful to enforce obedience to them who are able to obey. It is impotent through the moral weakness of man—“weak through the flesh.”* The Law has no power to pardon nor to remove guilt. Man being a transgressor, and antagonizing the Law in both disposi-

* Rom. 8: 24.

tion and conduct, the conflict between them is irreconcilable and eternal without Divine aid. "For we know that the Law is spiritual, but I am carnal, sold under sin."* Hence the conflict.

The Ceremonial Law was designed as a means of reconciliation, but through the increased and increasing depravity of man, it more and more dimly revealed Christ, until the vision had become insufficient to turn the heart to God.

b. God's method of reconciliation in Christ.

"For what the Law could not do," whether Moral or Ceremonial, "in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the Law might be fulfilled in us who walk not after the flesh, but after the Spirit." The Son came in "the likeness of sinful flesh"—came in a sinless human nature. Had He come in sinful human nature, there would have been no model of purity, no redemption from sin; not so good an outline of the Divine heart as was dimly revealed in the sacrificial worship. Though surrounded by every provocation that a fallen world could produce, there was nothing in Him but what accords with the spirit of holiness. He has been spoken of as "The Ten Commandments alive—the Moral Law incarnate." Again—"What an empire over His passions! Where is the man, where is the sage,

* Rom. 7: 14.

who knows how to act, to suffer, and to die without weakness and without display? My friend, men do not invent like this; and the facts respecting Socrates, which no one doubts, are not so well attested as those about Jesus Christ.”* “And for sin condemned sin in the flesh.” When He was brought to the most painful and degrading death that men thought to inflict, He had no bitterness. “He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and, as a sheep before the shearers, is dumb; so He opened not His month.”† What an offering for sin! What a contrast between the Crucified and the crucifiers! Benevolence, love, patience untold on one hand; cruel, unprovoked malice on the other. Love patiently endured all the painful and undeserved inflictions. The model was in no way marred, though the suffering was unto death. The test was to the utmost, and yet, in the midnight of the world’s darkness, His life shone—*The Golden Sun in the Firmament of the Moral Universe.*

In the character manifested, He gave the world a model of what it must become, revealed what it is, and thus “condemned sin in the flesh”—condemned the life the world lives. The race, though “sold under sin,” is here redeemed to purity, and as this light becomes the light of men, they are saved to God.

* Geike’s Christ.

† Isa. 53: 7.

This was not a merely commercial transaction. The world is none the less guilty because of His suffering and death, which it would be were it a commercial affair. His sufferings and death are to be regarded in a higher sense. Had He not come, suffered and died, thereby shedding Heaven's light upon the world, our loss would be remediless and eternal. In this sense His sufferings and death are substitutional, but the relation they sustain to our salvation is better expressed by the words governmental and restorative.

Whatever His offering for sin was, it was not a price paid to the devil, as was once taught by some, for neither God, man nor angel owed the usurper anything; nor to cancel a debt owed the Father by man, and paid by the Son, for then the claims of the Father must cease, as "Jesus Christ, by the grace of God, tasted death for every man;"* nor amount paid to meet the claims of the Law upon us, for then its claims must cease. The Father still has His claims upon us, and the requirements of the Moral Law can never cease. Christ's work is governmental, rectoral and moral, in that it exposes the heinousness of sin—*our state*; reveals what we must become—as *He is*;† and teaches the Divine willingness, purpose and ability to deliver us from sin upon our return to Him. It removes the antagonism of the Law, because it brings the soul into its conform-

* 1 John 4: 17.

† Wesley.

ity, hence governmental. It is God's method of restoring the Law to the heart, hence restorative. It gives such a disclosure of the terribleness of sin, such a revelation of Divine love, that man, seeing what he is and what he must become to enjoy the favor of God, will be influenced to return to God, and be brought thus to what he should be; hence, governmental, moral and restorative.

“To shame our sins He blushed in blood;
He closed His eyes to show us God;
Let all the world fall down and know,
That none but God such love can show.”

“That the righteousness of the Law might be fulfilled *in us*.” Christ did not make void the Moral Law; that cannot be. The Ceremonial Law had its fulfillment in Him and forever passed away, He being the substance of that shadow. There never can be but one Moral Law for the government of morally accountable beings, if the Governor and Law-Giver remain “the same yesterday and to-day and forever.”* It was engraven on stone to denote its perpetuity, and by the finger of God to signify its authority.

Whatever Jesus designs in telling the young ruler what he must do in order to enter into eternal life—“keep the commandments”—He evidently does not regard the law as abrogated. “The righteousness of *the law*” must be “filled in us,” and this is accom-

* Heb. 13: 8.

plished when "the love of God is shed abroad in the heart." "The end of the commandment is charity"*—love.

These considerations suggest

(a.) *That the righteousness imparted is real.*

It is said that Jesus Christ shed His blood for us, and as we are justified by faith in His blood, we believe, therefore, are saved. This is a kind of a mathematical transaction—a merely intellectual process—having about as much spiritual influence upon the character as the solution of a geometrical problem.

The Blood of Christ is a figurative expression, and the world is none the less criminal merely because His blood was shed. If one profanes God's name, or steals, or kills his neighbor, is his conduct less heinous because of the sufferings of the Redeemer? Were the Roman soldiers who guarded Him to Calvary, nailed Him to the cross, and then lifted Him up as a vile malefactor, less guilty of their crimes because some of His blood was spilt on them? The Blood of Christ represents the life He gave to the world for us, and gives to us. His death is the means of our reconciliation; His life our salvation. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life"—by securing and living the same in kind of life that He lived.

*1 Tim. 1: 5.

The law, then, is not the source of our salvation. Jesus Christ saves us by conforming us to His image.* Herein it becomes our delight to obey the law, not in the oldness of the letter, but in the newness of the spirit.† Man's difficulty since the fall is his carnality—antagonism to the law. Through Jesus Christ, he becomes spiritual—as the law is.‡ How significantly St. Paul declares: “Do we make void the law through faith? God forbid: yea, *we establish the law.*”|| Therefore the righteousness imparted is real—“*in us.*”

(b.) The harmony between the Law and the Gospel.

Theological writers and teachers speak, at least, inadvertently of the Law and the Gospel as if there were an antagonism between them. This is certainly no small error. The Gospel does not, cannot, antagonize the law, if both are Divine, for God cannot so contradict Himself. The Gospel is simply God's method of restoring the law to the heart.

b. The Holy Spirit.

Far in the dim, misty past—before the Bible was written—before Moses or Job was born—in the time of the antediluvians, the Holy Spirit strove§ with men that they might repent and be saved. The natural condition of the heart lacks spiritual vitality, though under the influence of truth and grace it

*Rom. 3: 20. †Rom. 7: 6. ‡Rom. 7: 7-14, 24, 25. 8: 1-2.
||Rom. 3: 31. §Gen. 6: 3.

turns to God. To supply this fundamental want in his experience, the Holy Spirit sheds abroad the Divine love in it, or renews it.

Even then, in life's sore conflicts, in the hour of temptation, wisely the distressed soul cries: "Take not Thy Holy Spirit from me . . . that the righteousness of the law might be fulfilled in us *who walk not after the flesh but after the Spirit.*"

He is not only the Author of the Scriptures, but their only effectual Interpreter. The Psalmist prayed: "Open Thou mine eyes, that I may behold wondrous things out of Thy law."

"Perhaps there is no function assigned to the Holy Spirit more important for us to understand than that by which He assures to the Church a profound and correct interpretation of Scripture. According to the Apostle Peter, 'no prophecy of Scripture is of any private interpretation;' and the reason which he gives for this is philosophically satisfactory, viz: as the prophecy did not come by the will of man; it cannot be fully comprehended and explained by the intellectual powers of men."*

He convicts the sinner of his sinfulness, and when he becomes penitent He renews his heart in the image of Christ.

c. The Holy Scriptures.

The Bible is in almost every home throughout the land. Its texts are printed on walls and papers, in

* Paraclete.

tracts and in books of business and education. They meet the eye wherever it turns; are heard at the family altar, are uttered by Christian lips every day, and proclaimed from thousands of pulpits every week. Their admonitions fall upon the conscience, the inborn monitor of the soul, and awaken serious thought and spiritual desire. They reveal our sins, the danger and destiny to which our sins expose us, and also the remedy for our recovery. They do not save—they are directory. “Search the Scriptures, for in them ye think ye have eternal life; *they are they that testify of Me.*”*

(2.) *On the Human Side.*

Two things may be considered as leading to the attainment of heavenly life—repentance and faith.

a. The Bible makes mention in some places of repentance, and in others of faith, as the human side of securing pardon.

(a.) Some of the references to repentance are: “The Lord is nigh unto them that are of a broken heart; and *saveth* such as be of a *contrite spirit*. . . The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise. . . . He healeth the broken in heart, and bindeth up their wounds.† . . . I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the heart of the contrite ones. The Redeemer shall come to Zion,

*1 John 5: 29.

†Ps. 38: 18, 51: 17, 147: 3.

and unto them that *turn from transgression* in Jacob, saith the Lord. . . . He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord; to comfort all that mourn. . . . To that man will I look, even to him that is poor, and of a contrite spirit, and trembleth at My word.* . . . John did baptize in the wilderness, and teach the baptism of repentance for the remission of sins. . . . Except ye repent, ye shall all likewise perish. . . . Joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons. . . . The publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying: God, be merciful unto me, a sinner. I tell you this man went down to his house *justified* rather than the other."† . . . "Repentance and remission of sins should be preached in His name."

(b.) Those respecting faith: "What shall we say then that Abraham, our Father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the Scripture? Abraham believed God and it was counted unto him for righteousness. Now, to him that worketh is the reward not reckoned by grace, but debt. But to him

* Isa. 57: 15, 59: 20, 61: 1: 2, 66: 2. †Rom. 4: 1-5, 5: 1.

†Luke 13: 3, 15: 7, 18: 13, 14, 24, 36-47.

that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ† . . . As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. . . . He that believeth on the Son hath everlasting life.* . . . Through His name, whoever believeth on Him shall receive the remission of sins.”†

These are a few of the texts that teach the Divine favor through repentance or faith.

b. If Christianity is the Divine System of Truth for man's recovery from sin, and repentance or faith is the human condition of its enjoyment, then there must be a point of common ground between them. Can we find it? It is certainly revealed.

Repentance is not, as some say, “A Divinely wrought conviction of sin, the result of the Holy Spirit's application of the condemning law to the heart.”† This is conviction. True a man must be convicted of sin before he can repent, yet he may be convicted and never repent. Thousands stifle their convictions, and live on in rebellion against God. It is one thing to be convinced of duty, quite another thing to perform it; to be convicted of sin, another to repent or forsake it. Thousands are convicted who never repent. Conviction is Divinely wrought; re-

* John 1: 12.

† Acts 10: 43.

‡ Pope, Hodge, Watson.

penitance is a human act. God convicts, man repents. God may convict, man refuse to repent. To repent is to change one's mind or purpose—to turn from sin to God. Repenting is getting into a reconciled attitude toward God—is turning from enmity against, to the love of God. This is plainly a heart work, and must embrace the essential element of faith.

What are we to understand by the faith of the Gospel?

It cannot mean the mere belief of the truth, that the Bible is the Word of God, or that Jesus is the Christ, the Savior of men. Whatever may be necessary in the faith that secures Divine clemency, such a belief may exist with the worst characters. The devils believe the Bible to be true, and that Jesus Christ is the Son of the living God, yet it produces no reformation in them. Men may learn a great deal of the Scriptures, and entertain a pretty correct notion of the Christian System, and be very wicked with all. The rejection of the Gospel by thousands is not for lack of evidence of its Divinity, but a want of inclination to accept it. St. Paul says: “For with the heart”—*καρδία* affection—“Man believeth unto righteousness* . . . For in Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love.”†

* Rom. 10: 10.

† Gal. 5: 6.

Here we have the common ground between repentance and faith. As repenting is getting into an attitude of love, so believing with the heart is moving into the same relation to God. True repentance and saving faith cannot, as we here see, be separated. They are one in the surrender of the heart to its rightful Sovereign. Repentance may be said to be the beginning of faith; and faith the completion of repentance.

Among the things worthy of observation here, are:
a. The Source of faith.

It is declared to be the gift of God, just as the husbandman gives the seed to the soil. If this were true, we would be about as responsible for our faith as for the color of our eyes, and to us there would be no virtue in it. If God gives faith in this sense, why did Christ rebuke the disciples for their "little faith?" * The rebuke proves human responsibility in some way connected with it, and the fact that Christ commands us to faith † is further evidence of man's capability and accountability in relation to it. The faith faculty is God's gift to man in his creation and generation. Faculty is defined to be: "Ability to act or perform, whether inborn or cultivated; *especially an original mental power or capacity* for the well-known classes of mental activity." ‡ The faculty is a part of the soul, just as truly as the eye is a part of the body. The organ of vision is not

* Mat. 6: 30.

|| Mark 1: 15; 11: 12:

‡ Webster.

placed in the head after we are born, but enters into its constitutional structure. Thus it is with the faith faculty, and as there can be no complete human body without an eye, so there can be no complete soul without this faculty. This can be observed in the child; it has the capability to trust its parents—a capability not given to the child after it is born, but the possibility inwrought into the constitution of its soul.

Upon this susceptibility of our nature are based all domestic, social, commercial and international relations. Without it there would be no family, no society, no commerce, no government. Shops would be closed, stores deserted, fields remain unsown, and professions forsaken. There would be no conjugal love or friendship, for one would not because he could not trust another, and thus the wildest confusion and anarchy would prevail in all departments of life. This is readily seen to be true, and it proves that the faculty necessarily enters into the constitution of human nature.

The exercise of this faculty is human, and it is its exercise toward our Lord Jesus Christ that is Biblical faith. By this we do not mean, then, that all men have evangelical faith. All men have the faith faculty, the heathen as truly as the Christian, but the heathen has not the Christian faith; not that he does not have the susceptibility to trust, but because he lacks the Object and light. He might have both,

and then refuse to trust the Lord, as thousand do in Christian countries. "Grace and truth came by Jesus Christ;" repentance and faith are human exercises of an inborn faculty of the soul under the influence of that grace and truth. That man would never have had faith in God after the fall but for Divine interposition, is seen in the consideration of Christ's relation to salvation.

b. The reason that "the deeds of the Law" cannot save.

The deeds of the Law respect outer action—mere morality—which, separated from the heart, however benevolent they may appear, cannot be reconciliation with God, nor true obedience to the Law, for it requires the heart. Hence, "Though I speak with the tongues of men and of angels, and have not charity"—*αγαπη*—love—"I am become as sounding brass or tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."*

c. The faith of the heart is required; and here we see the philosophy of the Gospel's method, and the superiority of the Christian system over all other systems of religion.

* 1 Cor. 13: 1-3.

In making requisition for Character, Phariseeism says: "Give me outward obedience;" the god of Kant says: "Give me thy reason;" the god of Mohammed says: "Give me thy sword;" the gods of ancient and modern superstition say: "Give me valuable gifts, pious pilgrimages, and bloody sacrifices;" the God of the Bible says: "Give Me thy heart." The heart is the battle ground and the prize for which are fought the great moral battles of the world, and its weal or woe depends upon the object of its supreme attachment.

d. When under the light and influence of truth and grace, the heart turns to God, four things may be observed.

(a) He is brought into harmony with the Law.

(b) Being in an attitude of reconciliation with God, he is where, morally, he can be and is forgiven.

(c) The heart is made to abound in love by the Holy Spirit.*

(d) God takes up His abode in the heart.

A short time before the crucifixion, Jesus said to His disciples, "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him and manifest Myself to him." Judas saith unto Him, not Iscariot: "How is it that Thou wilt manifest Thyself unto us, and not unto the

* Rom. 5; 4.

world?" Jesus answered and said unto him: "*If a man love Me, he will keep My words, and My Father will love him, and We will come unto him and make Our abode with him.*"* Love is the point where repentance and faith meet, and where the Divine clemency is found—"where truth springs from the earth and righteousness comes down from Heaven."†

An epitome of the means of our salvation is given in the Epistle to the Romans: "Now, to Him that is of power to establish you according to My Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, make known to all nations for the obedience of faith; to God only wise, be glory through Jesus Christ."‡ This gives both the Divine and human aspects of man's deliverance from sin.

We have briefly considered the course pursued and means employed for the salvation of men in Christian countries, especially by those who concede the truth of the Christian System.

Let us institute another inquiry.

2. Is there any hope for the man who doubts the existence of an Infinite Intelligence, the truth of the Holy Scriptures, and the divinity of Christianity?

* John 14: 21-23.

† Ps. 85: 11.

‡ Rom. 16: 25.

Is there any way that he can pursue intelligently that shall lead him to an apprehension of God, and of his relations to Him? We answer emphatically, *yes*. In giving this answer we do not refer to the man who arrogantly negates without a willingness to investigate from the standpoint of his own knowledge and convictions. To such we have nothing to say; but to the man who doubts the Divine existence, the credibility of the Scriptures, the Christian religion, yet willing to follow the light he has and the light that may come to him, we have much to say. There is a course he can pursue that would dissipate his doubts and lead him into the enjoyment of heavenly life. A distinguished religious educator has given a most satisfactory presentation of such a possibility, which is as follows: "Every human soul, at a certain first point of its religious outfit, has a key given it which is to be the *open sesame* of all right discovery. Using this key as it may be used, any lock is opened, and doubt dissolved." Here he discusses the universality of conscience, and shows that "there may be now and then a man who contrives to raise a doubt of it, and yet, driven out with rods, it will come back a thousand times a day, and force its recognition; especially if any one does him a wrong." Here, then, is the key that opens everything. And the only reason why we fall into so many doubts, and yet unsettled by our inquiries, instead of being settled by them, as we un-

dertake to be, is that we do not begin at the beginning.

“Of what use can it be for a man to push on his inquiries after truth, when he throws away, or does not practically honor, the most fundamental and most determining of all truths? He goes after truth as if it were coming in to be with him in wrong! even as a thief might be going after honest company in stolen garments. . . . The way, therefore, of dissolving doubts, as I just now said, is to begin at the beginning, and do the first things first. Say nothing of investigation, till you have made sure of being grounded everlastingly, and with a completely whole intent, in the principle of right doing as a principle. And here it is, let me say, that all unrighteous men are at a fault, and often without knowing or even suspecting it. They do right things enough in the out-door market sense of the term, and count that being right. But let them ask the question, ‘Have I ever consented to be, and am I really now, in the right as in principle and supreme law; to live for it, to make any sacrifice it will cost me, to believe everything it will bring me to see, to be a confessor of Christ as soon as it appears to be enjoined upon me, to go on a mission to the world’s end, if due conviction sends me, to change my occupation for good conscience sake, to repair whatever wrong I have done to another, to be humbled, if I should, before my worst enemy, to do complete

justice to God, and; if I could, to all worlds?—in a word, to be in wholly right intent, and have no mind but this forever?’ Ah, how soon do they discover, possibly, in this manner, that they are right only so far as they can be, and not be at all right as in principle—right as doing some right things, nothing more. Of course, they are not going to be martyrs in this way, and they have not had a thought of it.

“After this there is not much use in looking farther, for if we cannot settle ourselves practically in this grand first law which we do know, how can we hope to be settled in what we do not?” He gives a very beautiful and striking illustration of this principle: “You come upon the hither side of a vast intricate forest region, and your problem is to find your way through. Will you stand there inquiring and speculating forty years, expecting first to make out the way? Or, seeing a few rods into it, will you go as far as you see, and so get ability to see a few rods farther, proceeding in that manner to find out the unknown, by advancing practically in the known? . . . There is no fit search after truth which does not, first of all, begin to live the truth it knows.” To live in the truth known, to adopt and to pursue the right as known, is what he understands the Scriptures mean by “a single eye.” He illustrates and explains the subject farther as follows: “Suppose that one of us, clear of all the

vices, having a naturally active-minded inquiring habit, occupied largely with thoughts of religion—never meaning to get away from the truth, but, as he thinks, to find it, only resolved to have a free mind, and not allow himself to be carried by force or fear, or anything but real conviction,—suppose that such a one going on thus, year by year, reading, questioning, hearing all the while the Gospel in which he has been educated, sometimes impressed by it, but relapsing shortly into greater doubt than before, finds his religious beliefs wearing out and vanishing, he knows not how, till finally he seems to really believe nothing. He has not meant to be an atheist, but he is astonished to find that he has nearly lost the conviction of God, and cannot, if he would, say with any emphasis of conviction that God exists. The world looks blank, and he feels that existence is getting blank also to itself.

“This heavy charge, of his possibly immortal being, oppresses him, and he asks, again and again, ‘What shall I do with it?’ His hunger is complete, and his soul turns every way for bread. His friends do not satisfy him. His walks drag heavily. His suns do not rise, but only climb. A kind of leaden aspect overhangs the world. Till finally, pacing his chamber some day, there comes up suddenly the question: ‘Is there, then, no truth that I do believe? Yes, there is one, now that I think of it; there is a distinction between right and wrong; that I

never doubted, and I see not how I can; I am quite sure of it.' Then, forthwith, starts up the question: 'Have I, then, ever taken the principle of right for my law? I have done right things, as men speak; have I ever thrown my life out on the principle to become all it requires of me? No, I have not, conscientiously, I have not. Ah! then there is something for me to do! No matter what becomes of my questions,—nothing ought to become of them if I cannot take a first principle so inevitably true and live in it.' The very suggestion seems to be a kind of revelation; it is even a relief to feel the conviction it brings. 'Here, then,' he says, 'will I begin. If there is a God, as I rather hope there is, and very dimly believe, He is a right God. If I have lost Him in wrong, perhaps I shall find Him in right. Will He not help me, or, perchance, even be discovered to me?' Now the decisive moment is come. He drops on his knees, and there he prays to the dim God, dimly felt, confessing the dimness for honesty's sake, and asking for help, that he may begin a right life. He bows himself on it as he prays, choosing it to be henceforth his unalterable, eternal endeavor. It is an awfully dark prayer, in the look of it, but the truest and best he can make,—the better and more true that he puts no orthodox colors on it; and the prayer and the vow are so profoundly meant that his soul is borne up into God's help, as it were, by some unseen chariot, and permitted to see

the opening of heaven, even sooner than he opens his eyes. He rises, and it is as if he had gotten wings. The whole sky is luminous about him,—it is the morning, as it were, of a new eternity. After this, all troublesome doubt of God's reality is gone, for he has found Him. A Being so profoundly felt, must inevitably be.

“Now this conversion, calling it by that name, as we properly should, may seem, in the apprehension of some, to be a conversion *for* the Gospel, and not *in* it or *by* it; a conversion by the want of truth, more than by the power of truth.”*

Through conscience, man's moral sensing faculty, God acts to convince the soul of wrong. This is as applicable to the heathen as to us, their conscience witnessing to them of evil they commit, whenever they violate their own standard of moral right.

We know not what Divine aid is extended to them to obey the dictates of conscience and to elevate their understanding of right, but certainly to the extent as to render them morally accountable to God for their conduct. Under the omnipresent influence of the Holy Spirit, here and there is one who reaches a point where the law of God is re-written on his heart.† Hence, to all is the possibility of salvation. This does not, however, preclude the necessity of sending them the Gospel, for few, if any of us, are so blind that we do not see the necessity of its con-

*Sermons on Living Subjects.

†Rom. 2: 14, 15.

tinual proclamation, and the indispensibleness of Christian influence, in communities already Christian. How soon society would become intolerably corrupt without it! In defiance of its teachings and outer restraint, how much maliciousness and sin! When Thomas Paine showed his manuscript of "The Age of Reason" to Benjamin Franklin, after reading it, the Doctor wisely remarked: "I would burn this piece at once. Do not attempt to unchain the tiger! If men are so bad with the Bible, what would they be without it?"

If the necessity exists for its influence in communities already Christian, how much more in those blackened by heathen superstition, wretchedness and crime? Pure philanthropy impels men to send the Gospel, and this love, having its source in the love of God, is inspiring men and women to leave the joys of home and the comforts of Christian civilization to bear the message of mercy to the degraded millions. Before this oncoming light that darkness is giving way, and the time is rapidly approaching when "the kingdoms of this world shall become the kingdoms of God and of His Christ."

CHAPTER IX.

REASONS ASSIGNED FOR SUPREME LOVE TO GOD.

FROM the heart spring all our noble or ignoble, pure or impure, purposes and plans, and in it the power is generated for their execution. No one can live above his heart, any more than the stream can rise above its source. As it is, the man is; change it, and the man changes. As it is supremely interested in objects of a higher or lower character, it rises or sinks, in the scale of moral virtue.

For man to be harmonious within himself, and properly adjusted in his relations to others; in fact, to answer the end of his being, he must be supremely devoted to God.

It is not arbitrary, but merciful, that our Heavenly Father demands: "Son, give Me thine heart,"* and in it we may see the spirit of pure benevolence. All who have become truly obedient to its requirement, can cheerfully say: "Whom have I in heaven but Thee? and there is none upon earth I desire beside Thee."

Among the reasons we may assign for loving God supremely, are,

*Prov. 23:36.

†Psalm 73: 25.

1. It is Scripturally enjoined.

Whatever may be implied in the words of the Master, in reply to the question, "Which is the great commandment?" they teach this relation to God: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."* It is taught in the words: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred fold, and shall inherit everlasting life."† This does not mean that we shall give up property which is lawfully ours, or to abandon our industrial pursuits if they be honorable and useful. The Lord has taught us to till the soil, to plant the seed, to cultivate the fields and to gather the golden harvests of grain and of fruits; to put out our money at reasonable interest, and to sail the seas, to carry on the commerce of nations and the industries of the world. God has constituted us for a life of activity and labor, and the condition of society requires that the business interests of the world be sustained. Hence the demand: "Be diligent in business,"‡ and the rebuke of the sluggard and idler. But none of our business employments must interfere with our supreme loyalty to God. Some permit their business to absorb them, taking not only the six days for such labor, but, also, often, the day of rest.

*Deut. 6: 5.

†Matt, 19: 24.

‡Rom. 12: 11

When the industries of the world are employed for mere gain, instead of means to an end—to aid in carrying on the benevolences of society, they become sin, for is not the great end of life “to glorify God, and to enjoy Him forever?”*

Nor are we to understand by it that we are to disregard our domestic relations. The family is the first and most sacred of all social institutions, and the marital bond is such that a man shall leave father and mother and cleave unto his wife, the twain becoming one flesh.

The Holy Scriptures do not teach us to love our friends less, but to love God more. “He that loveth father or mother *more* than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me.”†

2. It brings us under the influence of the only properly regulating and controlling power of our nature.

As the sun, by the influence of gravitation, holds the planets in their respective orbits, so the Lord Jesus Christ, the Sun of Righteousness, by the gravitating influence of His love, keeps us in the true orbit of life.

Consciously or unconsciously, man is striving to please the object of his love, and when he has God as the object of supreme devotion, he shall then sustain true relations to self, to family and to the world.

* Confessions of Faith.

† Matt. 10: 37.

Drunkenness, licentiousness, covetousness, theft, quarreling, war, murder, and the whole train of sins shall disappear, as hoar frost before the warm beams of the summer sun. Paradise shall be restored, and God everywhere honored and adored.

“Now, supposing this principle to exist in the human mind, either by being originally implanted, as in Adam, or being restored under the name of a Regeneration or New Creation, we naturally proceed to inquire what relation it holds to the other principles in this department of the mind, and what results are likely to attend upon it. In point of mere rank, (that is to say, in the position which it occupies and ought to occupy, in our estimation) we cannot hesitate to say that it stands first, not only before the Appetites and Propensities, but before all other Affections, the class with which it is itself properly arranged; taking the precedence by an incalculable remove, not only of the love of country, and the love of friends, but of the love of parents and children. ‘He that loveth father or mother more than Me, is not worthy of Me; and he that loveth son or daughter more than Me, is not worthy of Me.’ The beneficial results connected with the exercise of this principle are such as might be expected from the pre-eminent rank it sustains. When it is in its full exercise, rendered to its appropriate object, in the language of Scripture, with all the heart, and mind, and soul, it may be regarded as a matter

of course that all the subordinate principles will be kept in their place. The appetites, the propensities and the domestic affections still exist; but such is the ascendancy of love to the Supreme Being, that every inordinate tendency is rebuked, and they all revolve in the circle which God, in the beginning, assigned to them. . . . We feel, under the influence of this exalting affection, that we cannot so much dishonor our Maker; we cannot estimate so slightly those claims of gratitude which He has upon us; we cannot so basely condemn our infinite obligations to His wisdom and benevolence, as to indulge for a moment any exercise of the passions which He has forbidden. They stand rebuked and withering in the presence of the object that has dominion in our hearts. But only obliterate the principle of love to God, and at once a thousand motives, which enabled us to keep them in their place, are lost in the extinction of the principle on which they rested; and other principles, infinitely below it, at once gain the ascendancy.”*

It is, therefore, as philosophical as it is Biblical, that we should love God supremely. True—

“Thou art the sun and center of all minds,
Their only point of rest, Eternal Word!
From Thee, departing, they are lost and rove
At random, without honor, hope or peace.
From Thee is all that soothes the life of man,—
His high endeavor and his glad success,
His strength to suffer, and his will to serve.”†

* Mental Philosophy—Upham.

† Couper.

3. The care he has given and the love he extends to us.

Whose care and love shall we employ to represent the Divine? It has but faint resemblance upon earth. In human society, there are, perhaps, the greater in those of a mother. It was her travail that gave us birth; upon her tender arms our infant form found rest; she nourished us upon her bosom; she sang the lullabies that quieted our agitations and hushed us to sleep; she cared for the tottering steps of our childhood, and now, though she is old, the rose tint of beauty gone from her cheek, the sparkle from her eye, and elasticity from her step, her interest and love for us are undiminished. But has the march of time carried her away? Is there a vacant old arm chair that speaks—*she is gone*? How sweet her memory still; it lingers like perpetual sunshine upon our hearts.

It is not strange that Couper, on viewing a portrait of his long-lost mother, should give expression to his feelings as we find in his poem beginning:

“O that those lips had language! Life has passed
With me but roughly since I saw thee last,
Those lips are thine—thy own sweet smile I see:
The same that oft in childhood solaced me;
Voice only fails, else how distinct they say—
‘Grieve not, my child, chase all thy fears away.’
Faithful remembrance of one so dear,
O welcome guest, though unexpected here!
Who bidst me honor with artless song,
Affectionate, a mother lost so long.”*

* My Mother's Picture.

This has pathetic illustration in an incident in the life of the late Bishop Thomson. His historian says of him: "As a *son*, no child could be more dutiful or affectionate. When his mother visited him at Delaware, his reverence for her was conspicuous. Before all the students he paid her the most deferential regard. Nor was this an empty show; it was the feeling of his heart. 'I have sometimes thought,' says he, 'that should I ever become a lunatic, I would be an idolator, and, drawing my mother's image, I should kneel before it. Lay me down, said the poet, when I die, upon the grass, and let me see the Sun. Rather, would I say, lay me down to die where I can see my mother. Let the last sensation which I feel in the body be the impression of her lips upon my cheek; and let the last sound my departing spirit hears be the voice of my mother whispering *Jesus* in my cold ear.' " *

Yet how feebly these, and all we could add, represent the care and love of our Lord for us, and of the reverence and devotion we owe Him. How significant the words: "Thou hast possessed my reins; Thou hast covered me in my mother's womb; I will praise Thee, for I am fearfully and wonderfully made. Marvelous are Thy works; and that my soul knoweth right well. My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.

* Biography of Bishop Thomson.

Thine eye did see my substance, yet being imperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there were none of them.*—For in Him we live and move and have our being.†—Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning."‡ Add to this incomprehensible care his incomparable love.

It is a historic, as well as a Biblical fact, that "Greater love hath no man than this, that a man lay down his life for his friends. For scarcely for a righteous man will one die; yet, peradventure, for a good man some would even dare to die. But God commendeth His love toward us, in that while we were yet sinners Christ died for us."|| In this, divine love has, perhaps, its greatest manifestation. Calvary seems indeed a point where love divine converges and from whence it radiates all over the world. "I can measure parental—how broad, how long and how strong, and how deep it is: it is a sea; a deep sea. But the love displayed on yonder hill and bloody cross, where God's own Son is perishing for us, nor man nor angel has a line to measure. "The circumference of the earth, the altitude of the sun, the distance of the planets—these have been determined; but the height, depth, breadth and length of the love of God passeth knowledge. Such

* Ps. 129: 13-16. † Acts 17: 28. ‡ James 1: 17. || John 15: 13.

is the Father, against whom all of us have sinned a thousand times ! Walk the shore where the ocean sleeps in the summer calm, or lashed into fury by the winter's tempest, is thundering on her sands, and when you have numbered the drops of her waves, the sand on her sounding beach, you have numbered God's mercies and your sins. Well, therefore, may we go to Him with contrition of the prodigal in our hearts, and his confession on our lips—' Father, I have sinned against Heaven and in thy sight.' The Spirit of God helping us thus to go to God, be assured that the father, who, seeing his son afar off, ran to meet him, fell on his neck and kissed him, was but an image of Him, who, not sparing His Own Son, but giving Him up to death that we might live, invites and now awaits our coming." *

Such care and unutterable love as are thus shown toward us, teach that we should love Him supremely.

4. His Excellency.

Where, in all the universe, is there another such Being, possessing, as He does, every excellency of character, and that to an infinite degree ? He fills the universe with His presence, and eternity with His duration. The telescope, though it reveals innumerable worlds, it leads us only into the suburbs of the empire of the most High.

Creation reveals also His goodness. There is not

* Guthrie

a selfishly destined principle in all that He has made. "The heavens declare His glory, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night serveth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." * Sunshine and shower fall upon the fields of all, and in this something of the Divine heart is known. Though the heavens and the earth speak of God, and through which we learn much of Him, Jesus Christ is now the only clearly uttered Word of God. The light of the knowledge of the divine glory is in His face—God manifested in the flesh. His sympathy with the suffering, mercy to the fallen, patience with the thoughtlessness of His own people, love toward his enemies, and solicitude for the salvation of the world, are expressions of divine characteristics. The character and conduct of Jesus Christ reveal him as the fairest among ten thousand, and the One that is altogether lovely. "Put the beauty of ten thousand paradises like the Garden of Eden into one; put all trees, all flowers, all smells, all colors, all tastes, all joys, all sweetness, all loveliness in one—oh, what a fair and excellent thing it would be! And yet it would be less to that fair and dearest, well-beloved Christ, than one drop of rain to the whole seas, rivers, lakes and fountains of ten

* Ps. 19: 1-4.

thousand earths.” * In Him is every excellency of character and being that demand for Him supreme homage, and should attract the undivided love of every heart.

We should, then, love God supremely, as His Word enjoins it; the proper government of our natures require it, His care and love demand it, and His excellency is worthy of it.

Thus we should say:

“Thee will I love, my joy, my crown;
Thee will I love, My Lord, my God;
Thee will I love beneath Thy frown
Or smile, Thy scepter or Thy rod.
What though my flesh and heart decay,
Thee will I love in endless day.”

* Flarel.

CHAPTER X.

THE EXTENT OF ITS ENJOYMENT.

LIVING on the lower planes of life, we deem it scarcely possible to attain to communion and fellowship with the Lord, and in the region of feeble faith we are often inclined to the belief that God has no better experience for us in this world than moral weakness, embarrassment, and sometimes defeat and sin.

We say there must be great contrast between saintship as experienced on earth and saintship in glory. Here we often feel our feebleness, imperfections and reproaches; our interrupted joys and little comfort.

In Heaven they worship God with pure devotion, and in perpetual rapture. They look with unclouded vision into the wonders of His dominion, and behold Him with a gaze that is both transforming and satisfying. They have no sin, no sorrow, no crying. With voices that cannot be drowned with all the glorious minstrelsy of Heaven, they join in their matchless anthem: "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His

Father; to Him be glory and dominion forever and ever. Amen." *

But may we not attain unto a like character to theirs, and constantly approximate their joy until we shall with them experience the fullness of heavenly life?

The first experience of saving grace is:

1. Renewal, sometimes erroneously called conversion.

Conversion, as taught in the Holy Scriptures, does not mean "the new birth," but, more properly, the act of the creature in turning from some error, or a sinful life, and is more closely related to repentance. An example of this is found in an incident that occurred at Capernaum, in which Christ told the disciples, not the world of sinners, that, "Except ye be *converted*, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." † In this Christ taught the disciples that except they *turn away* from their ambition for prominence, such an experience would lead them out of the Divine favor here, and exclude them at last from the kingdom of ultimate glory.

What are we to understand by "Divine Renewal" or "the New Birth?" If it is true, as we have shown, that moral depravity does not consist in the

* Rev. 1: 5, 6.

† Matt. 18: 34.

destruction of any moral faculty, then no experience of grace in this life necessarily creates any, unless we assume that there was a deficiency in the original moral constitution of man, which is not supposable.

Whatever influence “the new birth” may have on the physical and intellectual natures of man, its work is principally in the affection, the fountain of good or evil within us. “Out of the heart are the issues of life.”* If it is not the creation of any new faculty of the mind, it must consist in changing some existing nature. It is well defined,—“the renewal of the heart”—the seat and source of affection. This accords with the teaching that we are new, not other creatures, in Christ.

If “As a man’s love is, his life is,”† then, when his heart is changed, his life is changed—“old things pass away, and all things become new.”‡

Whoever is actuated by the principle of love to God, experiences what Christ teaches in the words: “Ye must be born again—born of the Spirit.”§ In other words, the right state of the affection and the new birth are identical. “He that loveth is born of of God.”§ It contains all the characteristics of “the new birth.” As in white all the colors unite, so love embraces all Christian graces. It is that Divine experience that “Suffereth long, and is kind; it envieth not; it vaunteth not itself, and is not puffed

* Prov. 4: 23.
|| John 3: 3.

† Swedenburg.
§ 1 John 4: 7.

‡ 2 Cor. 5: 17.

up; doth not behave itself unseemly; seeketh not its own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." * It is the fountal virtue from which all others flow. "The fruit of the Spirit is *love*—joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." †

When the heart has this experience, it correspondingly controls intellect and body. It moves the intellect to gain knowledge of the Divine will, and the body to perform deeds according to His pleasure. Thus the whole man is influenced and controlled by the state of the heart. Here the Christian's sphere of usefulness may become wider every day, and he be enabled to employ better means and methods for doing good.

2. There is an interesting Spanish legend that for a long time there was inscribed on the western face of the rock Gibraltar the words, "*ne plus ultra*"—signifying to sailors, adventurers and to all, that no land existed west of Europe. When Columbus sailed by it on his great expedition of discovery, he chipped off the word "*ne*," leaving those expressing "*more beyond*," which proved to be a real prophecy.

In the domain of the spiritual, some have engraved on their theology—"The new birth—*ne plus ultra*."

* 1 Cor. 13: 4-7.

† Gal. 5: 22, 23.

A spiritual Columbus, sailing upon the ocean of Divine truth and Christian experience, has shown us that there is *more beyond*.

The almost, if not quite, universal experience of the renewed heart is, that such is the feebleness of love toward God, that evil influences break in upon it to the extent that one feels something of his former experience. This is not necessarily a state of alienation from God. The renewed heart is not in a state of alienation, but does realize a spiritual feebleness that causes it pain. "Be ye angry and sin not," * is evidence that sin is not necessarily committed in the experience of the angry feeling. To the new convert it has been a source of annoyance and discouragement, and sometimes causes him to relapse into a life of sin. He entertained a false estimation of his spiritual condition, withdrew his heart from God, and drifted back into the current of merely worldly affections; when, if he had continued loyal to God, he would have been led into complete victory.

The question still presses us, To what extent may we enjoy the heavenly life in this world? We answer, To the extent that we will not experience anything contrary to the love of God and the neighbor, and the possibility of making endless progress in Divine knowledge and love.

This higher experience of grace is called "per-

* Eph. 4: 26.

fect love." While we are instructed that we may be angry and sin not, we are taught another possibility in immediate connection with this Scripture: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you with all malice." *

In the first, a man may, under certain provocations, *feel anger*, but he controls it by the aid of divine grace; in the second, when he is reviled, he does not only *not revile* again, but there is *the absence of the feeling of revenge*.

We may briefly consider evidences of this state as given—

(1) By men.

"Perfect love constitutes evangelical perfection, sum of all duties, the bond which binds all virtues into unity. As we stand midway between the perfect estate of paradise lost and paradise regained, regretting the one and aspiring to the other, but excluded so long as we are in the flesh, our gracious God, through the mediation of Christ, commissions the Holy Ghost to come down and open the gates of a new paradise of love made perfect; love casting out fear; love fully shed abroad in our hearts." †

(2) In the Ecclesiastical recognition of it.

The doctrine is taught in the questions propounded to candidates for Orders in a certain Ecclesiastical Body.

* Eph. 4: 26, 31.

† Dr. Steele in *Love Enthroned*.

“ 1. Have you faith in Christ ?

“ 2. Are you going on to perfection !

“ 3. Do you expect to be made perfect in love in this life ?

“ 4. Are you earnestly striving for it ? ” *

The first question implies a state of justification that the person seeking orders is in a state of divine renewal; the second, that there is a state of grace beyond “ regeneration ” called perfection; the third, the nature of the perfection and when it is attainable—“ perfect in love in this life.” The fourth question implies such an interest in seeking it as produces earnest striving for it.

(3) The Word of God.

“ Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye heard from the beginning. Again, a new commandment I write unto you, which thing is true in Him and in you; because the darkness is past, and the true light now shineth.” † Is this not paradoxical?—“ I write no new commandment—a new commandment I write.” But it is explained in the words: “ The old commandment that ye heard from the beginning is, *that ye love one another.* ” ‡ “ A new commandment I give unto you, That ye love one another *as I have loved you.* ” § It is not

* M. E. Discipline. † 1 John 2: 7, 8. ‡ 1 John 3: 11.

§ John 13: 34.

new in the sense of being another, but degree. The first or old commandment is "*Love one another;*" the second is the same in kind but different in degree—"Love one another *as I have loved you.*" Herein we have taught the higher experience of Christianity.

Among other texts of Scripture, teaching this experience, are: "But whoso keepeth His word, in him verily, is the love of God perfected."* . . . If we love one another, God dwelleth in us, and his love is perfected in us. God is love; and he that dwelleth in love, dwelleth in God and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world."† These words teach the extent of its enjoyment "in this world." This experience is all that can be meant by entire sanctification. To sanctify generically signifies to make holy whatever application may be made of it in the sense of consecration. Sanctify is formed of *sanctus*, holy, and *facere*, to make, which together mean—to make holy.

Entire sanctification, perfect love, entire holiness, are identical, signifying the same experience in both kind and degree. It requires but little effort to see that "the new birth" is sanctification begun, and that love made perfect is sanctification completed. This high experience of grace is contrary to the

* 1 John 2: 5.

† 1 John 4: 12, 17, 18.

spirit of censoriousness and uncharitable criticisms often observed in those who profess much grace. He who lives on the highest sunny table-land of life is he who loves God most, and is tenderest in his sympathies with and helpfulness for men.

It is also important to consider that whatever degree of grace may be experienced in this life, it does not destroy any of the instincts or passions that naturally belong to man; without them we would not be human. Let us here notice:

(4.) Some things to be considered as consistent with this experience.

a. The essential instincts, appetite and passions. We should learn to distinguish between them and "the feelings of the carnal mind." Our Heavenly Father does not design to destroy those instincts, appetites and passions in this world, but enable us to employ them in legitimate uses.

Fleshly feelings spring up involuntarily, and are not subject to the will. Their indulgence must have our consent, and in it we are responsible. Hence, we should not forget to discriminate between a malevolent feeling which belongs to the heart, and may be entirely removed by the Holy Spirit, and those feelings that we experience in the body, and shall continue with us so long as we remain in the flesh.

b. Mental wanderings. These have sometimes been confounded with alienation of heart from God.

While a certain degree of mental discipline is necessary to secure concentration of thought upon any subject, we are necessarily so constituted mentally that the associations of memory and the flights of imagination can no more be controlled, absolutely, than we can control the lightnings of heaven. With the associations of memory and the wonderful power of imagination, continuous discourse is possible, for while we are talking, we are also gathering and arranging ideas and illustrations on the line of our theme.

As we devoutly pray for our friend, the associations of memory suggesting how long he has suffered and severe his trials, right while we are praying for him, only increase our sympathies in his behalf and intensify the earnestness of the prayer. These wanderings of mind are no evidences of any heart alienation from God.

c. Temptations of Satan. To these we shall be exposed so long as we live. They need not prove a calamity to us, but serve a disciplinary purpose. "Jesus was led up of the Spirit into the wilderness to be tempted of the devil," and as He was without sin, so there is no sin in being tempted. As by the direct action of spirit upon spirit, he can convey an impression to the mind, as we can through the senses. So whatever vile temptations he may present to us, and however deeply he may impress us with them, there is no contamination of heart,

unless we enter into sympathy with them. Hence, whatever evil may be suggested for our indulgence, whether originating in the flesh or direct suggestions of Satan to the mind, do not necessarily imply a wrong state of the heart, and any and all are consistent with the higher experience of grace.*

We are to understand, then, that the instincts, passions, appetites, the wanderings of mind and the temptations of Satan shall follow us to the grave. We may hesitate and refuse to do a good work, as did Peter when called to preach to Cornelius, even after he had received the Pentecostal Baptism. We cannot always obey the Golden Rule in the estimation of others, for while we do unto them as we would have them do unto us, it may not be their notion of the Rule. Hence, we are Biblically enjoined to live "in holiness and righteousness *before God*,"† for He looketh upon the heart, but man looketh upon the outer.

In the higher experience of grace, however, the difficulties that may arise within us are more easily swept away. In the conflicts hatred is not felt, the struggles are usually shorter, and victory sweeter. The reason is apparent: There is no improper response within the heart, and though the flesh may quiver responsively to the temptation, the soul holds on to God, conscious of no feeling of disloyalty. The whole man is carried with the current, though

* Condensed from *Infancy and Manhood*. † Luke 1: 76.

annoyed with the eddying waves. In Minnesota we find the Summit of the Central Table-land of the North American Continent, where, within a few miles of each other the sources of rivers are, and where the waters of some of them, running northward, have their outlets in Hudson Bay. Sailing up the rivers from farther south, one would move against the current until he would strike those flowing in an opposite direction. Thus the Christian may reach a point in the experience of grace where the whole current of his heart turns Godward.

3. Possible progress.

Wisdom, in a higher sense, is the union of knowledge and love. There may be knowledge without love, but love impels to knowledge. God is infinite in knowledge and love; therefore infinite in wisdom. Man is finite; the eternal limitation of his knowledge because of his finiteness, forever limits his wisdom. Herein may be observed the possibility of unending progress. Knowledge constantly increasing, widens the sphere of his mental vision and benevolent action, and, as there may be an increase of capacity for enjoyment, as well as an enlargement of the mental vision, there is certainly no point attainable in this life beyond where he may not go. The possibility of the Christian's progress may be as illimitable as eternity future, and there is pleasure in the thought that interminable ages of progression are before us.

To the present possible experience of grace let us

now attain. To its enjoyment the Divine Master invites us: "Ask largely that your joys be full.* . . . If earthly parents, being evil, know how to give good gifts unto their children, how much more willing our Heavenly Father to give the Spirit unto those that ask Him."† United to this "much more willingness" is the assurance of his wondrous and glorious ability to give—"able to do exceeding abundantly above all that we can ask or think."‡

"Finish, then, Thy new creation;
Pure and spotless let us be;
Let us see Thy great salvation
Perfectly restored in Thee;
Changed from glory into glory,
Till in Heaven we take our place,
Till we cast our crowns before Thee,
Lost in wonder, love and praise."

* John 16: 24. † Luke 11: 13. ‡ Eph. 3: 20.

CHAPTER XI.

CONCLUDING STATEMENTS.

NOTHING takes place without leaving traces behind it. The fertile soil that has received the touch of intelligent labor, and the blessings of sunshine and shower, yields golden harvests of fruit and grain, and lifts its shade trees and flowers. That over which the wild wind howls, tornado ploughs, or volcano blackens and rends into awful caverns, bears the record of the events with which it has been connected. This not more manifest in the material than in the social world. The events that have taken place in it leave the impress of their character and reveal the causes in which they originated.

It was but yesterday we beheld beauty and blessing all about us; but to-day the whole aspect is changed; there is blight instead of beauty, sorrow instead of joy, pain instead of pleasure, and the darkness of despair for the brightness of hope.

Nations unite for the promotion of peace, and adopt measures for the prosperity of their respective commonwealths. Their flags wave courtesies upon the deep; their ships plough the sea to do the business of travel, and to carry on the interests of commerce. By and by a change comes; international relations

are disregarded; ships, instead of being ladened with cargoes for trade, are burdened with soldiers to fight and weapons to kill; the accumulated industries of the people are consumed for war; asylums for the distressed and oppressed, institutions of learning and religion, homes of pleasure and plenty, are ruined; prosperity ceases, and nations are baptized with tears and blood. It is trite but true that every effect must have an adequate cause. Revelation and experience teach that the causes are in the right or wrong states of the heart. When men's hearts are right toward each other you hear no war cry, no clash of arms, no groans of wounded and dying men upon gory fields—nothing that destroys the blessed hopes of men or injures the interests of society. St. Paul speaks of the carnal and the spiritual states of mind as follows: "Now, the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like. . . . But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." *

1. Leaving the exterior nature, which may be a medium of temptation and present occasions to sin and passing into the interior region where the source of moral evil is, he employs a peculiarly appropriate

* Gal. 5: 19.

word to express the character of that source—“*Hatred.*” This is identical with the carnal mind or moral depravity, and is the condition of heart from which flow all the crimes of the universe, for moral evil must be the same in both men and devils. St. Paul mentions eight grades of experience as springing from this disposition, beginning in “variance,” and following a graduated series has its awful climax in “*murder.*”

The seeker of spiritual truth will be benefited in studying the meaning of each word and its relation to his experience: “Hatred—variance, emulation, wrath, strife, seditions, heresies, envyings, murders.” Related to those of the carnal mind are those that have their occasion in the flesh. They are: “Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, drunkenness, revellings, and such like.” These break in through a feeble moral character or express a bad state of the heart.

What a parent is Hate! What a breeder of discontent, weakness, wretchedness, and woe! In its path are ruined cities, devastated fields, demolished forests, fallen virtue! Whatever are heartrending, black with crime, terrible in suffering, and awful in destiny are found in its merciless course. Here the poor go uncared for and the sick are unpitied; here the rich man left Lazarus without food or medical aid, except what his dogs rendered, until the angels of God came and took him to Glory; here—behold

all the moral disruptions and woes of the universe ! “Of the which I forewarn you, even as I did forewarn you, that they which practice such things shall not inherit the kingdom of God.”* Just as hate prevails in the world we have hell on earth; and as it prevails in a heart there is within that heart the fires of eternal woe. A soul saved from sin, then, is “a brand plucked from eternal burnings”—the same in kind, only different in degree.

2. It is worthy of notice that from the opposite disposition St. Paul mentions eight, the same number emanating from “Hatred,” and, following a graduated series, have a blessed culmination in the broader, deeper notion of “temperance.”

From *Love* we have all the Christian graces: “Love—joy, peace, long-suffering; gentleness, goodness, faith, meekness, temperance.” “Against such there is no law, and they that are Christ’s have crucified the flesh with the passions and lusts thereof.”† From this experience spring all the blessed ministries of the universe. The hungry are fed, the naked clothed, the sick visited, the distressed comforted, the wicked warned, and the penitent saved. Here the Good Samaritan poured oil and wine into the wounds that cruelty had inflicted, put money into the pockets that covetousness had robbed, carried the body that savagery had broken, and gave rest and comfort to him whom wickedness disturbed

* Gal. 5: 21: N. V.

† Gal. 6: 10.

and thought to kill. Through it war becomes a moral impossibility. If there ever comes a time down the ages, when "nations shall beat their swords into plow-shares and their spears into pruning hooks and learn war no more,"* it will be when the Christ life shall everywhere permeate society. The time is coming. Divine love is driving moral darkness from the valleys, and even the shadows from the mountain sides, and we anticipate the era when righteousness shall prevail over earth as the waters now cover the deep places.

Reader, what is your experience? What is the state of your heart? Is it supremely devoted to God? Or is it bounded and controlled by social relations and the ordinary environments of life?

Do you love only those who love you? This is merely natural affection. It is good so far as it extends, but does not go far enough. It has its source in a rivulet instead of the Fountain. It does not meet the divine requirement, the necessities of society, nor the wants of your own soul. "Do not the publicans the same?"† Are you affable and kind only when pleasantly surrounded? If so it is infinitely important that you at once turn your heart over to the Lord Jesus Christ, that He may renew it and save you. We should all remember that the vitality of our religious life is not the measure of our affability under pleasant circumstances, but the dis-

* Isa 2: 4.

† Matt. 5: 46.

position felt and manifested in times of provocation. Does the love of God beat high in your bosom, prompting you to deeds of blessedness? See that you abound in the grace. The currents of the world tend to wash you back into the old experiences of indifference and sin. The price of virtue is unceasing vigilance.

“It is not enough to renounce ourselves, and then stop. It is not enough to wrap ourselves in our close garment of reserve and pride, and say—‘The world cares nothing for us, and we will care nothing for the world; society does us no justice, and we will withdraw from it our thoughts, and see how patiently we can live within the confines of our own bosom, or in quiet communion, through books, with the mighty dead.’ No man ever found peace or light in this way. The misanthropic recluse is ever the most miserable of men, whether he lives in a cave or castle. Every relation to mankind of hate or scorn or neglect, is full of vexation and torment. There is nothing to do with men but to love them; to contemplate their virtues with admiration, their faults with pity and forbearance, and their injuries with forgiveness. Task all the ingenuity of your mind to devise some other thing, but you never can find it. To all the haughtiness and wrath of men I say—however they may disdain the suggestion—the spirit of Jesus is the only help for you. To hate your adversary will not help you; to kill him will

not help you; nothing within the compass of the universe will help you but to love him. *Oh, how wonderfully is man shut up to wisdom—barred, as I may say, and imprisoned and shut up to wisdom; and yet he will not learn it.*

“But let that love flow out upon all around you, and what could harm you? It would clothe you with an impenetrable, heaven-tempered armor. Or suppose, to do it justice, that it leaves you, all defenceless, as it did Jesus; all vulnerable, through delicacy, through tenderness, through pity, suppose that you suffer, as all must suffer; suppose that you be wounded, as gentleness only can be wounded; yet how would that love flow, with precious healing, through every wound! How many difficulties, too, both within and without a man, would it relieve! How many *dull minds* would it rouse; how many depressed minds would it lift up! How many troubles in society would it compose; how many enmities would it soften; how many questions answer! How many a knot of mystery and misunderstanding would be untied by one word spoken in a simple and confiding truth of heart! How many a rough path would be made smooth, and crooked way be made strait! How many a solitary place would be made glad, if love were there; and how many a dark dwelling would be filled with light!”*

Love may place beautiful and fragrant flowers on

* Dewey.

the coffins and graves of the departed, but will not forget to strew them in *life's pathway*.

And now, brethren, "Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. *Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice; and be ye kind, one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you. Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God for an odour of a sweet smell,*" * remembering that—

"Beyond the watching and the weeping,
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
We shall be soon,
Love—rest—and home,
Sweet home !
Lord, tarry not, but come !"

AMEN.

* Eph. 4: 30-32; 5: 1, 2. N. V.

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